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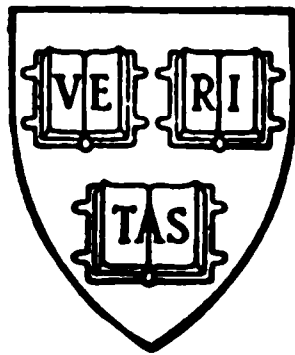
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OF  
THE FIRST PART  
OF  
XENOPHON'S MEMORABILIA  
OF  
SOCRATES,

WITH A LITERAL  
INTERLINEAR TRANSLATION;

ILLUSTRATED WITH NOTES:  
ON  
THE PLAN RECOMMENDED BY MR. LOCKE.

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SECOND EDITION.

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LONDON:  
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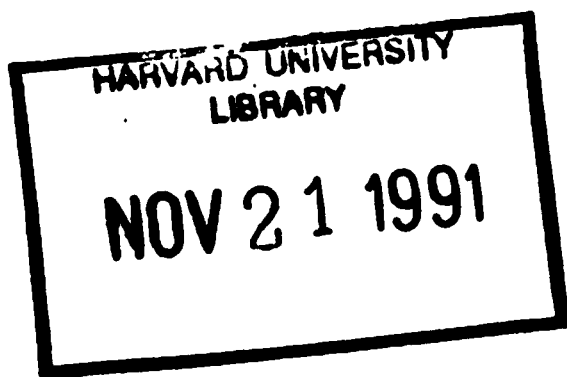
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**GREEK SERIES.**  
**XENOPHON'S MEMORABILIA.**

**LONDON :**  
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## P R E F A C E.

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HAVING already furnished some specimens of Greek Classics in the province of Poetry, recommended no less by their attractive subject-matter, than by their easiness of construction and purity of diction—we proceed to introduce the young student to an acquaintance with some of the Prose writers of Greece: and the acknowledged excellence of Xenophon in simplicity and elegance of style, seem to point him out as an appropriate author with whom to enter upon this department. It may, to some, appear open to objection, that we should not have commenced our Series with prose composition in preference to verse, in order to proceed from the less to the more artificial arrange-

ment of words in a sentence ; but to those who are informed that it is the chief intention of those early parts of the system, to familiarize the learner with the forms and sounds of Greek and Latin words, by fixing his attention on the detail of some interesting story, the course we have pursued can scarcely be a subject of surprise—considering that, besides the nature of poetical *materiel*, regularity of metre is a powerful auxiliary to impress those words upon the memory, while the majesty and harmony of verse is well calculated to convey a favourable notion of the power and flexibility of the language. Nor does it follow of necessity that the style of poetry must be more involved in its construction, than that of Prose composition ; and we question if the parts which we have chosen would bear out such an imputation. It is not requisite, however, that this point should here be brought to issue. By the method we adopt, the whole difficulty of construction is entirely thrown out of consideration, the words being all arranged in the Interlinear Translation according to their natural order of succession ; and it is therefore perfectly indifferent, as far as regards perspicuity of sense, which style of composition is earlier presented to the young student.

These observations being premised, not so much for the purpose of explaining the appearance of

Xenophon at this time, as to account for his appearance having been hitherto delayed, a few words may be expected on the subject of the particular work now selected in its turn as a part of our Greek Series. The various writings of this distinguished philosopher and historian are so replete with beauties, both of matter and of manner, peculiar to the respective intention of each, that it would be difficult to say which of his several productions were most proper to initiate the learner in the study of morality or history, embellished by the graces of Attic phraseology. Where all possess such pressing claims, we must be allowed to be guided in the choice by minor considerations, and to select that composition which seems best adapted to our particular plan, of giving but small portions of an author at a time. The present work, entitled 'Απομνημονεύματα Σωκράτους, or MEMOIRS OF SOCRATES, which modern Latinists have rendered *Memorabilia Socratis*, appears better calculated to bear this division into distinct parts, from the incidents and conversations herein recorded being in some measure unconnected with each other. It may be almost superfluous to state, that Xenophon compiled these records for the vindication of Socrates, his own revered instructor, from the foul calumnies which the envy of some of his fellow-citizens had propagated against him. The work

is divided into distinct chapters, sometimes without any great regard to the order of their succession — separately examining and confuting the specific charges brought against Socrates, and recounting particulars of his manners and discourses, in support of his fair claim to the praise of an unblemished life.

It is well known that one favorite method of argumentation adopted by Socrates, was a repetition of interrogatories addressed to the party he wished to instruct or to confute, — thus convincing his hearers not so much by his own assertions, as by the inevitable admissions of his adversary. Consequently a great part of the present work will be found to consist of alternate question and answer, which variety imparts a liveliness to the discussion of subjects, that might be less attractive if presented in a more didactic form.

This peculiarity in the style of composition leads us to say a few words on the subject of the translation. It is observable in all languages, that the nearer any discourse approaches to the familiar phraseology of common life, the more idiomatic the form in which it will appear: and although Xenophon is very far from being the most idiomatic of Attic writers, yet the peculiar forms of speech, which easy dialogue admits in any one language, are generally difficult to be expressed in another, at

the same time, with precision and with neatness. We have considered that, in a work like this, the former consideration is of far more importance than the latter, and have therefore been chiefly solicitous to express the whole and sole meaning of our author, without any affectation of extraneous refinement. It must be confessed, however, that in some instances of Greek particles, commonly called *expletives*, no single English words can precisely represent their particular force; so that in these it is sometimes only possible to give their general meaning, to be modified according to their occasional use. Another slight difficulty attending the literal translation of Greek, consists in the expression of its participles, which cannot always be rendered in the same form in English, with that perspicuity which the various inflections of the Greek cases never fail to secure in the original.

It will be found, however, here, as in our other volumes, that, whenever any licence has been taken in the Text, the closely literal translation has been carefully subjoined in a Note, to prevent any misconception of the real construction of the original expression. In like manner, other Notes also have been added, of more distant relation to the common rules of grammar, whenever a remark seemed necessary to explain any anomaly of lan-



guage, or to illustrate an allusion otherwise obscure to the English reader. For it cannot be denied that a literal translation, however faithful, will not always express, at the same time, forcibly and neatly, the sense of a Greek or Latin author. Besides the numerous peculiarities of diction which every language must exhibit, we find in ancient productions many references to customs and opinions, to which modern ages furnish nothing quite analogous; so that on some occasions it is necessary to depart a little from the letter of the original, in order to preserve its spirit, and to reconcile apparent incongruities.

By means of this small part of the writings of Xenophon, we propose to introduce the student to a familiarity with the genius of the Attic dialect. Let it not be thought too limited a portion of our author to insure so extensive an acquaintance. Whoever would allege, as an impediment, this narrowness of range in the earlier stages of our progress, has yet to learn the object we propose to be attained by following the course to its ultimate conclusion. We profess not to furnish complete translations of entire works to facilitate the comprehension of the subject-matter of some few relics of antiquity. This practice has already too long been adopted, without any real advantage to the

classical student, to encourage the hope that, independent of all co-operation, it could ever be effective in the promotion of sound scholarship. Such productions, regarding only a general expression of the sense of any passage, without notice of those apparent anomalies in which every ancient writer must abound, can at any rate convey but a vague notion of the character of the language they pretend to represent: and as they only tend to give a superficial knowledge of the matter treated by each author, it is not wonderful that the use of translations has been stigmatized as prejudicial to the interests of genuine learning. Our object, on the contrary, is to make the knowledge which is gained by these Interlinear Translations, not a substitute for scholarship, but a medium for its attainment. We do not give versions of whole authors at once, which would satiate rather than stimulate curiosity, and thereby destroy one of the strongest incentives to independent exertion: we give but a small portion of each, at the commencement; and this, rather as a ground-work, on which to found a system of general instruction in the language, than as a fancied embellishment for some particular department of classic literature. To the fuller development of this system, it is our intention to make each succeeding volume effectively subservient; and if, instead of now reviving jejune and inac-

curate translations, which have hitherto justly been neglected as the bane of scholarship, we can use our Interlinear versions, as a powerful though simple instrument to prepare the young learner to execute alone the duties of a scholar,—we shall consider that the time has not been misemployed, which has been devoted to the advancement of a branch of learning, so confessedly important in the education of a gentleman.

# THE FIRST BOOK

OF

## XENOPHON'S MEMORABILIA.

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### CHAP. I.\*

Πολλακις εθαυμασα, τισι λόγοις οἱ  
Often have-I-wondered, with-what reasons those-who  
γραφάμενοι† Σωκράτην ποτε ἐπεισαν Ἀθηναίους,  
indicted Socrates ever persuaded the-Athenians,  
ὥς εἴη ἀξίος θανάτου τῇ πόλει. Γὰρ ἡ  
that he-was deserving of-death from-the state. For the  
γραφὴ μὲν κατὰ αὐτοῦ ἦν τις τοιαυτή·  
indictment indeed against him was somewhat of-this-kind :

---

\* The Dialect employed by Xenophon is the *Attic*, which is the most elegant of the four : and in this he may almost be considered as the model in easy and familiar style.

† The literal translation of the participle “ having indicted ” is so remote from common use, that it seems allowable to substitute a more received form of expression when exactly equivalent. The accusation being always laid before the judges in a *written* form, the verb *γράφω*, like our own word “ indict,” came to be used equally for *writing* and *accusing*.

Σωκρατης αδικει, ου νομιζων θεους  
 Socrates violates-law, in-not acknowledging gods  
 ούς-μεν\* ή πολις νομιζει, δε εισφερων έτερα  
 whom the state acknowledges, but introducing other  
 καινα δαιμονια· δε αδικει και διαφθειρων  
 new deities: and he-violates-law also in-corrupting  
 τους νεους.  
 the young-men.

Πρῶτον μεν οὖν, ποιῶ τεκμηριῶ ποτε  
 First indeed then, what-sort-of proof ever  
 ἐχρησαντο ὥς ουκ-ενομιζεν θεους ούς  
 have-they-used that he-acknowledged-not gods whom  
 ή πολις νομιζει; γαρ ἦν φανερος τε†  
 the state acknowledges? for he-was visible both  
 θυῶν,‡ πολλακις μεν οικοι, δε πολλακις επι  
 sacrificing, often indeed at-home, but often on  
 τῶν κοινῶν βωμῶν τῆς πολεως· και ουκ-  
 the public altars of-the state; and he-was-  
 ἦν αφανης χρωμενος μαντικῇ, γαρ δει-  
 not unobserved using divination, for it-had-been-  
 τεθρυλλητο, ὥς Σωκρατης φᾶιν το  
 whispered-about, that Socrates said that-the

\* The conjunctions μέν and δέ are regularly put in propositions, or with words, which are opposed to each other, or only mutually correspond, where in translation they are not expressed at all, or only the latter, δε.

† Hereafter τε will retain its proper place as an enclitick particle; as likewise occasionally some other conjunctions.

‡ φανερος, and similar adjectives, combined with a participle, may often with more clearness be rendered adverbially, thus — “ he openly sacrificed:” the participle θυῶν expressing the action, with reference to which the words φανερος ἦν determine the condition or quality.

δαιμονιον σημαίνει . . . ἑαυτῷ. Ὅθεν δη,  
 deity used-to-give-signs to-himself. Whence in-truth,  
 και μαλιστα, δοκοῦσιν μοι αἰτιασασθαι αὐτον  
 and chiefly, they-seem to-me to-have-charged him  
 εισφέρειν καινα δαιμονια. Δε ὁ εισεφερε  
 with-introducing new deities. But he introduced  
 ουδεν καινοτερον τῶν αλλων, ὅσοι,  
 nothing newer than-the rest-of-men, as-many-as,  
 νομιζοντες μαντικην, χρῶνται οἰωνοῖς-τε, και  
 recognizing divination, make-use-of auguries, and  
 φημαῖς, και συμβολαῖς, και θυσιαῖς· γαρ οὔτοι-τε  
 omens, and conjectures, and sacrifices: for both-these  
 ὑπολαμβάνουσιν, ου τους ορνίθας, ουδε τους  
 suppose, not that-the birds, nor those  
 απαντῶντας εἶδεναι τα συμφεροντα τοῖς  
 meeting-them know the things expedient for-those  
 μαντευομενοις, αλλα τους θεους σημαίνει αὐτα  
 divining, but that-the gods signify them  
 δια τουτων· και ἐκεῖνος οὕτως ενομιζεν. Αλλα  
 through these; and he so recognized. But  
 οἱ-πλείστοι μεν φασιν αποτρεπεσθαι-τε  
 most-men indeed say that-they-are-both-diverted-from  
 και προτρεπεσθαι, ὑπο-τε τῶν ορνίθων και  
 and urged-to measures, both-by the birds and  
 τῶν απαντῶντων· δε Σωκρατης, ὥσπερ ἐγινωσκεν,  
 those meeting-them; but Socrates, as he-perceived,  
 ελεγε οὕτως. Γαρ εφη το δαιμονιον  
 spoke accordingly. For he-said that-the deity  
 σημαίνει. Και πολλοῖς τῶν ξυνοντων\*  
 gives-signs, And to-many of-those who-were-with-him

---

\* Literally — “ of those being with him.” — See note about participles in the first page.

προηγορευε ποιεῖν τα-μεν, μη ποιεῖν τα-δε,  
 he-prescribed to-do some-*things*, not to-do others,  
 ὥς τοῦ δαιμονίου προσημαινοντος· και τοῖς-μεν  
 as-if the deity *were*-presignifying: and those  
 πειθομενοις αὐτῷ συνεφερε,\* τοῖς-δε μη  
 obeying him gained-advantage, but-those not  
 πειθομενοις μετεμελε. Καιτοι τις ουκ-αν-  
 obeying repented. Indeed who would-  
 ὁμολογησειεν αὐτον βουλεσθαι φαινεσθαι τοῖς  
 not-confess that-he used-to-wish to-appear to-those  
 συνοῦσιν μητε ἡλιθιον μητε ἀλᾶζονα; Δε  
 who-were-with-*him* neither senseless nor arrogant? But  
 αν-εδοκει αμφοτερα ταῦτα, εἰ προαγορευων  
 he-would-have-seemed both these, if prescribing-  
 ὥς φαινομενα ὑπο Θεοῦ, εἴτα  
*measures* as-if being-shown by God, afterwards  
 εφαινετο ψευδομενος. Δῆλον οὖν ὅτι  
 he-had-appeared deceived. *It-is-evident* then that  
 ουκ-αν-προελεγεν, εἰ-μη ἐπιστευεν ἀλη-  
 he-would-not-have-predicted, unless he-believed he-  
 θευσειν. Δε τις αν-πιστευσειεν  
 should-speak-true. But who would-have-given-credence  
 ταῦτα ἀλλῳ ἢ Θεῷ; δε πιστευων  
 in-these-*things* to-another than God? and giving-credence  
 θεοῖς, πῶς ουκ-ενομιζεν θεους εἶναι;  
 to-gods, how did-he-not-acknowledge gods to-exist?  
 Ἀλλὰ μὲν ἐποιεῖ και τα-δε προς τους-  
 But in-reality he-acted also thus toward *his*-

---

\* The construction is — “ To those obeying him it *advantaged*, but to the others it *repented*.”

επιτηδεις·            γαρ            τα-μεν            αναγκαια\*  
 intimates :            namely            the-things            of-certain-event  
 συνεβουλεψε    και    πραττειν,            ὥς            ενομι-  
 he-advised-them    also    to-do,    according-as    he-consi-  
 ζεν            αν-πραχθῆναι†    αριστα·    δε            περι  
 dered    that-they-would-be-done    best ;    but concerning  
 τῶν            αδηλων    ὅπως    αν-αποβησοιτο; επεμπεν |  
 the-things    inevident    how    they-would-result,    he-sent  
 μαντευσομενους    ει            ποιητεια.  
 them-about-divining    whether    they-were-to-be-done.

Και            εφη            τους            μελλοντας            οικησειν  
 And            he-said            that-those            intending            to-inhabit  
 οικους-τε            και            πολεις            καλῶς,            προσδεῖσθαι  
 both-houses            and            cities            reputably,            have-need  
 μαντικῆς.            Γαρ            γενεσθαι    τεκτονικον-μεν,‡    η  
 of-divination.            For            to-become    skilful-in-building,    or  
 χαλκευτικον,§    η            γεωργικον,    η            αρχικον  
 -in-manufacture,    or    -in-agriculture,    or    -in-government  
 ανθρωπων,    η    εξεταστικον    η    λογιστικον    τῶν-τοιούτων  
 of-men,            or    -in-examining    or    -computing            such  
 εργων,    η            οικονομικον,            η            στρατηγικον,  
 works,            or    -in-managing-a-house,    or    -in-leading-an-army

\* αναγκαια. "things necessary," in the *logical* sense of the word, i. e. *not contingent*.

† The particle *αν* has a very extensive power ; and though often apparently redundant with the subjunctive mood, in other combinations it sometimes entirely alters the meaning of a sentence, imparting a sense of *futurity* to the *past* tense of the verb. — See page 11, *αν κινηθῆναι*, &c.

‡ Adjectives in *ικος* commonly express *fitness* or *qualification* for any thing ; and take the following substantive in the genitive case.

§ From *χαλκευτης*, originally "a worker of copper."



— παντα τα-τοιαῦτα μαθηματα ενομιζεν  
 — all such acquirements he-acknowledged  
 ειναι αίρετα γνωμη και ανθρωπον· τα-δε  
 to-be attainable by-the-prudence even of-man; but-the  
 μεγαιστα εν τουτοις εφη τους θεους  
 main-results in these he-said that-the gods  
 καταλειπεσθαι έαυτοις, ων ουδεν ειναι  
 reserve to-themselves, of-which nothing is  
 δηλον τοις-ανθρωποις. Γαρ ουτε τῷ καλῶς  
 manifest to-men. For neither to-one well  
 φυτευσαμενψ\* αγρον, δηλον οστις  
 having-planted-for-himself a-field, is-it-manifest who  
 καρπωσεται· ουτε τῷ καλῶς  
 will-gather-for-himself-the-fruit; nor to-one well  
 οικοδομησαμενψ οικιαν, δηλον οστις οικη-  
 having-built-himself a-house, it-is-manifest who will-in-  
 σει· ουτε τῷ στρατηγικῷ, δηλον  
 habit-it; nor to-one fit-to-lead-an-army, is-it-manifest  
 ει συμφερει στρατηγεῖν· ουτε τῷ  
 whether it-is-expedient to-lead-an-army; nor to-one  
 πολιτικῷ, δηλον ει συμφερει  
 fit-for-state-affairs, is-it-manifest whether it-is-expedient  
 προστατεῖν τῆς πολεως· ουτε τῷ γημαντι  
 to-preside-over the state; nor to-one having-married  
 καλην, ινα ευφραινηται, δηλον  
 a-beautiful-woman, that he-may-be-well-pleased, it-is-manifest  
 ει δια ταυτην ανιασεται· ουτε  
 whether through her he-will-bring-himself-sorrow; nor  
 τῷ λαβοντι κηδεστας δυνατους  
 to-one having-taken as-marriage-relatives men-powerful

---

\* All these verbs in the *middle* voice imply that the subject acts for itself.

εν τῇ πολει, δῆλον εἰ δια τουτους  
 in the state, *is-it*-manifest whether through these  
 στερησεται τῆς-πολεως. Δε τους οιομενους  
 he-will-deprive-himself of-citizenship. But those thinking  
 μηδεν τῶν-τοιουτων εἶναι δαιμονιον,  
 that-not-one of-such-things is influenced-by-the-deity,  
 αλλα παντα τῆς-ανθρωπινης γνωμης, εφη,  
 but that-all *depend-on* human prudence, he-said,  
 δαιμονᾶν· δε και τους μαντενομενους  
 are-mad; and also that-those using-divination *in-things*-  
 ᾧ οἱ θεοι εδωκαν τοῖς-ανθρωποις διακρινειν  
 which the gods have-granted to-men to-discern  
 μαθοῦσι, δαιμονᾶν· οἷον, εἰ τις επερω-  
*by*-learning, are-mad; for-instance, if any-one should-  
 τῳ, ποτερον κρεῖττον λαβειν επι ζευ-  
 inquire, whether *it-is*-better to-take on-to a-  
 γος\* επισταμενον ἥνιοχεῖν, η μη-  
 chariot one-knowing-how to-hold-the-reins, or one-  
 επισταμενον· η ποτερον κρεῖττον λαβειν επι  
 not-knowing; or whether *it-is*-better to-take on  
 την-ναῦν επισταμενον κυβερνᾶν, η μη-  
 ship-board one-knowing-how to-guide-the-helm, or one-  
 επισταμενον· η ᾧ εἰς εἶδεναι  
 not-knowing; or *in-things*-which it-is-possible to-know  
 αριθμησαντας† η μετρησαντας η στησαντας· τους  
*by*-numbering or measuring or weighing; those

---

\* ζευγος, literally *yoke*, from the verb ζευγνυμι, to join.

† The construction is — “ which it is possible *that they* having numbered, &c. should know.” The dative case after the verb εἰς εἶδεναι would, however, be more regular than the accusative, as in page 8, τοῖς βουλομενοις εἰδῆν.

πυνθανομενους τα-τοιᾶντα παρα τῶν θεῶν  
 inquiring such-things from the gods  
 ἤγεῖτο ποιεῖν ἀδεμιστα· δε εφη, ἅ  
 he-considered to-do unrighteously : but he-said, what-things  
 μεν οἱ θεοι εδωκαν ποιεῖν μαθοντας,  
 indeed the gods have-granted-men to-do *hy*-learning,  
 δεῖν μανθάνειν· ἅ-δε εστι μη δῆλα  
 they-ought to-learn ; but-what-things are not manifest  
 τοῖς-ανθρωποῖς, πειρᾶσθαι δια μαντικῆς πυν-  
 to-men they ought to-try through divination to-  
 θανεσθαι παρα τῶν θεῶν· γαρ τους θεους  
 inquire from the gods ; for that-the gods  
 σημαινειν οἷς-αν ὥσιν ἴλεω.  
 give-signs to-whomsoever they-be propitious.

Ἄλλα μην ἐκεῖνος γε\* ἦν αἰ μιν ἐν  
 But in-truth he at-least was always indeed in  
 τῷ φανερῷ· γαρ πρωῒ-τε ηῖε εἰς  
 the open-view ; for both-in-the-morning he-went to  
 τους περιπατους και τα γυμνασια, και  
 the walks and the places-of-exercise, and  
 ἀγορᾶς πληθουσης ἦν φανερος ἐκεῖ, και αἰ  
 the-forum being-full he-was visible there, and ever  
 το λοιπον τῆς ἡμέρας ἦν ὅπου μελλοι  
 the remainder of-the day he-was where he-would-be-likely  
 συνεσεσθαι πλειστοις. Καὶ ελεγε μιν ὡς-το-πολυ,  
 to-be-with most-people. And he-spoke indeed in-general,  
 τοῖς-δε βουλομενοις ἐξῆν ἀκουειν.  
 and-for-those wishing it-was-possible to-hear.

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\* The particle γε has commonly a restrictive force ; but the precise extent of its signification, like that of many other Greek particles, can scarcely be defined by any single English term.

Δε ουδεις πωποτε εἶδεν Σωκρατους ουτε  
 But no-one at-any-time saw Socrates either  
 πραττοντος, ουτε ηκουσεν λεγοντος ουδεν\*  
 doing, or heard him-speaking aught  
 ασεβες ουδε ανοσιον· γαρ ουδε περι τῆς  
 irreligious or unholy: for neither concerning the  
 φυσικῶς τῶν-παντων, ἥπερ οἱ-πλείστοι τῶν-αλλων,  
 nature of-all-things, as most of-the-rest,  
 διελεγετο, σκοπῶν ὅπως εχει ὁ-καλοῦμενος  
 did-he-discourse, considering how exists what-is-called  
 Κοσμος ὑπο τῶν σοφιστῶν, και τισιν αναγκαις  
 the-World by the Sophists, and by-what necessities  
 ἕκαστα τῶν ουρανιων γιγνεται· αλλα  
 each of-the heavenly-bodies are-produced: but  
 και-απεδεικνυε τους φροντιζοντας τα-τοιαῦτα  
 he-even-demonstrated those studying such-things  
 μωραινοντας· Και πρῶτον εσκοπει (περι) αὐτῶν,  
 to-be-doating. And first he-considered of-them,  
 ποτε, ποτε νομισαντες ἡδη ἱκανῶς εἶδεναι  
 whether, ever assuming-that-they already sufficiently know  
 τα-ανθρωπινα, ερχονται ἐπὶ το-φροντιζειν περι  
 human-affairs, they-come to the study of  
 τῶν-τοιουτων· ἢ παρεντες τα-μεν-ανθρωπινα, δε  
 each-things; or neglecting human-objects-indeed, but  
 σκοποῦντες τα δαιμονια, ἡγοῦνται πραττειν  
 considering the divine, they-suppose that-they-are-doing  
 τα προσηκοντα· Δε εθαυμαζε εἰ εστι  
 the-things belonging-to-them. But he-wondered that it-is  
 μη φανερον αὐτοῖς, ὅτι εστιν ου δυνατον ανθρωποις  
 not evident to-them, that it-is not possible for-men

---

\* ουδεις — ουδεν, no one — nought; two or more negatives, according to the Greek idiom, strengthening the negation.

εὐρεῖν ταῦτα· ἐπεὶ καὶ τοὺς μεγιστον  
 to-discover these-things; since even those most-highly  
 φρονοῦντας ἐπὶ τῷ-λεγειν περὶ του-  
 minded on-account-of the-speaking about these-  
 των δοξαζειν οὐ τα αὐτα ἀλλήλοις· ἀλλὰ  
 things conceive not the same with-each-other; but  
 πρὸς ἀλλήλοις διακεῖσθαι ὁμοίως τοῖς-  
 compared-with each-other are-placed on-an-equality with-  
 μαινομένοις. Γὰρ τῶν-τε μαινομένων τοὺς-μεν  
 madmen. For both-of-the mad some  
 δεδιεναι οὐδὲ τα δεινά, τοὺς-δὲ φοβεῖσθαι  
 dread not-even the-things dreadful, but-others fear  
 καὶ τα μὴ φοβερά· καὶ τοῖς-μεν οὐδὲ ἐν  
 even those not formidable: and to-some not-even in  
 ὄχλῳ δοκεῖν εἶναι αἰσχρὸν λεγειν ἢ  
 a-multitude does-it-seem to-be indecent to-speak or  
 ποιεῖν ὅτιοῦν, τοῖς-δὲ δοκεῖν εἶναι-  
 do any-thing-whatever, but-to-others it-seems that-  
 οὐδε-ἐξιτητεον\* εἰς ἀνθρώπους· καὶ  
 they-should-not-even go-forth among men: and  
 τοὺς-μεν τιμᾶν οὐτε ἱερόν, οὐτε βῶμον, οὐτε  
 some honour neither temple, nor altar, nor  
 οὐδὲν ἄλλο τῶν θείων· τοὺς-δὲ  
 aught else of-the-things divine; but-others  
 σεβέσθαι καὶ λίθους καὶ ξύλα τα-τυχόντα,  
 worship even stones and logs whatever-fall-in-their-way,  
 καὶ θηρία· Τῶν-τε μεριμνῶντων  
 and wild-beasts: And-of-those carefully-meditating  
 περὶ τῆς φύσεως τῶν-παντων, τοῖς-μεν  
 concerning the nature of-all-things, to-some

---

\* εἶναι οὐδὲ ἐξιτητεον, that-it-is not-even to-be-gone-forth-by-them,

δοκεῖν το-ον εἶναι ἐν μόνον\* τοῖς-δε,  
 it-seems that-what-exists is one only, but-to-others,  
 ἀπειρα το-πλῆθος.† και τοῖς-μεν παντα  
 infinite in-multitude; and to-some that-all-things  
 αἰ κινεῖσθαι, τοῖς-δε οὐδεν ποτε  
 always are-being-moved, but-to-others that-nothing ever  
 ἀν-κινηθῆναι και τοῖς-μεν παντα γιγ-  
 could-be-moved; and to-some that-all-*things* both-are-  
 γινεσθαι-τε, και ἀπολλυσθαι, τοῖς-δε οὐδεν  
 being-produced, and are-perishing, but-to-others that-nothing  
 ποτε οὔτε ἀν-γενεσθαι, οὔτε ἀπολεσθαι.‡ Δε  
 ever either could-be-produced, or could-perish. But  
 ἐσκοπεῖ περι αὐτῶν και τα-δε· ἄρα,  
 he-considered concerning them also these-*things*: whether,  
 ὥσπερ οἱ μανθάνοντες τα-ἀνθρώπεια ἡγοῦνται  
 as those learning human-matters supposing  
 ποιησεῖν τοῦτο, ὅτι-αν μαθῶσιν  
 that-they-shall-make this, whatever they-may-have-learnt,  
 ἑαυτοῖς-τε και ὅτῳ-αν § τῶν-ἀλλων βου-  
 both-for-themselves and for-whomsoever of-others they-  
 λωνται, οὕτω και οἱ ζητοῦντες τα θεῖα,  
 may-wish, thus also those seeking the divine,

---

\* Alluding to conflicting notions of philosophers respecting the *materiel* of the universe; whether the whole mass consisted of *one and the same matter* differently modified by *accident*, or was divisible into *numberless particles of matter* differing *essentially* in their nature.

† The accusative case is often used alone after adjectives, the preposition *κατα* being understood, as *κατα το πλῆθος*.

‡ This change of tense should be observed; the *present* marking the continuance of an action, the *aorist* having no reference to duration of time.

§ ὅτῳ is here used for ὥτινι, as ὅτου below for οὐτινος.

εὐρεῖν ταῦτα· ἐπεὶ καὶ τοὺς μεγίστον  
 to-discover these-things; since even those most-highly  
 φρονούντας ἐπὶ τῷ-λεγεῖν περὶ του-  
 minded on-account-of the-speaking about these-  
 των δοξαζειν οὐ τα αὐτα ἀλλήλοις· ἀλλὰ  
 things conceive not the same with-each-other; but  
 πρὸς ἀλλήλοις διακεῖσθαι ὁμοίως τοῖς-  
 compared-with each-other are-placed on-an-equality with-  
 μαινομένοις. Γὰρ τῶν-τε μαινομένων τοὺς-μεν  
 madmen. For both-of-the mad some  
 δεδιεναι οὐδὲ τα δεινά, τοὺς-δὲ φοβεῖσθαι  
 dread not-even the-things dreadful, but-others fear  
 καὶ τα μὴ φοβερά· καὶ τοῖς-μεν οὐδὲ ἐν  
 even those not formidable: and to-some not-even in  
 ὄχλῳ δοκεῖν εἶναι αἰσχρὸν λεγεῖν ἢ  
 a-multitude does-it-seem to-be indecent to-speak or  
 ποιεῖν ὅτιοῦν, τοῖς-δὲ δοκεῖν εἶναι-  
 do any-thing-whatever, but-to-others it-seems that-  
 οὐδε-ἐξιτητεον\* εἰς ἀνθρώπους· καὶ  
 they-should-not-even go-forth among men: and  
 τοὺς-μεν τιμᾶν οὐτε ἱερόν, οὐτε βωμόν, οὐτε  
 some honour neither temple, nor altar, nor  
 οὐδὲν ἄλλο τῶν θείων· τοὺς-δὲ  
 aught else of-the-things divine; but-others  
 σεβέσθαι καὶ λίθους καὶ ξύλα τα-τυχόντα,  
 worship even stones and logs whatever-fall-in-their-way,  
 καὶ θηρία· Τῶν-τε μεριμνῶντων  
 and wild-beasts: And-of-those carefully-meditating  
 περὶ τῆς φύσεως τῶν-παντων, τοῖς-μεν  
 concerning the nature of-all-things, to-some

---

\* εἶναι οὐδὲ ἐξιτητεον, that-it-is not-even to-be-gone-forth-by-them,

δοκεῖν το-ον εἶναι ἐν μόνον\* τοῖς-δε,  
 it-seems that-what-exists is one only, but-to-others,  
 ἀπειρα το-πλῆθος.† και τοῖς-μεν παντα  
 infinite in-multitude; and to-some that-all-things  
 αἰ κινεῖσθαι, τοῖς-δε οὐδεν ποτε  
 always are-being-moved, but-to-others that-nothing ever  
 ἀν-κινηθῆναι· και τοῖς-μεν παντα γιγ-  
 could-be-moved; and to-some that-all-things both-are-  
 νεσθαι-τε, και ἀπολλυσθαι, τοῖς-δε οὐδεν  
 being-produced, and are-perishing, but-to-others that-nothing  
 ποτε οὔτε ἀν-γενεσθαι, οὔτε ἀπολεσθαι.‡ Δε  
 ever either could-be-produced, or could-perish. But  
 ἐσκοπεῖ περὶ αὐτῶν και τα-δε· ἄρα,  
 he-considered concerning them also these-things: whether,  
 ὥσπερ οἱ μανθάνοντες τα-ἀνθρώπεια ἡγοῦνται  
 as those learning human-matters supposing  
 ποιήσειν τοῦτο, ὅτι-αν μαθῶσιν  
 that-they-shall-make this, whatever they-may-have-learnt,  
 ἑαυτοῖς-τε και ὅτῳ-αν § τῶν-ἄλλων βου-  
 both-for-themselves and for-whomsoever of-others they-  
 λωνται, οὕτω και οἱ ζητοῦντες τα θεῖα,  
 may-wish, thus also those seeking the divine,

\* Alluding to conflicting notions of philosophers respecting the *materiel* of the universe; whether the whole mass consisted of *one and the same matter* differently modified by *accident*, or was divisible into *numberless particles of matter* differing *essentially* in their nature.

† The accusative case is often used alone after adjectives, the preposition *κατα* being understood, as *κατα το πλῆθος*.

‡ This change of tense should be observed; the *present* marking the continuance of an action, the *aorist* having no reference to duration of time.

§ ὅτῳ is here used for ὅτῳτινι, as ὅτου below for οὐτινος.



νομιζουσιν, επειδαν : γνῶσιν αἷς  
 assume, that- after they-shall-have-learnt by-what  
 αναγκαις ἕκαστα γιγνεται, ποιησειν,  
 necessities each are-produced, they-shall-make,  
 όταν βουλωνται, και ανεμους και ὑδατα και  
 when they-wish, even winds and waters and  
 ὥρας, και ὅτου-αν αλλου τῶν-τοιουτων δεων-  
 seasons, and whatever else of-such-things they-  
 ται; η ουδε ελπιζουσιν ουδεν-τοιουτο μεν,  
 may-need? or do-not even-hope any-such-thing indeed,  
 δε αρκει αυτοῖς γνῶναι μονον,  
 but it-is-sufficient for-them to-have-learnt only,  
 ἢ ἕκαστα τῶν-τοιουτων γιγνεται;  
 in-what-manner each of-such-things are-produced?  
 Περι τῶν μεν πραγματευομενων  
 Concerning those indeed busying-themselves-about  
 ταῦτα οὖν, ελεγεν τοιαῦτα· δε  
 these-things therefore, he-spoke in-such-manner; but  
 αυτος αει διελεγετο περι τῶν-ανθρωπειων,\*  
 he-himself always discoursed concerning human-matters,  
 σκοπῶν, τι ευσεβες, τι ασεβες· τι  
 considering what is-religious, what irreligious; what  
 καλον, τι αισχρον· τι δικαιον, τι αδικον·  
 honourable, what base; what just, what unjust;  
 τι σωφροσνη, τι μανια· τι ανδρια,  
 what is-soundness-of-mind, what madness; what manliness,

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\* Socrates confined his enquiries to those subjects which concern the proper conduct of life, as peculiarly *belonging to man*; without regard to abstract speculations which could never lead to practical advantage.

τι δειλία· τι πολίς, τι πολιτικός· τι  
 what cowardice; what a-state, what a-statesman; what  
 ἀρχὴ ἀνθρώπων, τι ἀρχικός ἀνθρώπων·  
 the-government of-men, what *one* fit-to-govern men;  
 καὶ περὶ τῶν ἄλλων, ἃ ἡγεῖτο  
 and concerning the other-*things*, which he-supposed  
 τοὺς-μὲν εἰδοτάς εἶναι καλοὺς καὶ ἀγαθοὺς,  
 that-those knowing are honourable and good,  
 τοὺς-δὲ ἀγνοοῦντας δίκαιως ἀν-κεκλήσθαι  
 but-those not-knowing justly would-be-called  
 ἀνδραποδῶδεις.  
 slavish.

Ὅσα-μὲν οὖν ἦν μὴ φανερός  
 In-whatever-*things* therefore he-was not evident  
 ὅπως-ἐγινώσκειν, οὐδὲν θαυμαστόν τοὺς-  
 what-notion-he-had, *there-is-nothing* wonderful that-the-  
 δικάστας παραγνῶναι περὶ αὐτοῦ ὑπὲρ τούτων.  
 judges had-wrong-notions of him respecting these:  
 ὅσα-δὲ πάντες ᾔδεσαν, θαυμαστόν, εἰ  
 but-whatever all had-known, *it-is-wonderful*, that  
 τούτων μὴ-ἐνεθυμηθήσαν. Γὰρ ποτὲ βου-  
 these they-did-not-keep-in-mind. For formerly having-  
 λεύσας, καὶ ὁμοσας τὸν βουλευτικόν  
 been-a-senator, and having-sworn the senatorial  
 ὄρκον, ἐν ᾧ ἦν βουλευσεῖν  
 oath, in which it-was-stated *that-he-should-counsel*  
 κατὰ τοὺς νόμους, γενομένος ἐπιστάτης  
 according-to the laws, having-been-made president  
 ἐν τῷ δήμῳ, τοῦ δήμου ἐπιθυμησαντος  
 in the popular-assembly, the people desiring  
 ἀποκτεῖναι πᾶρα τοὺς νόμους ἐννεα στρατη-  
 to-put-to-death contrary-to the laws nine com-

γους παντας μιᾷ ψηφῷ,\* οὐκ-ἠθέλησεν ἐπιψη-  
 manders all by-one vote, he-would-not let-them-  
 φισαι, τοῦ-μεν δήμου ὀργιζομένου αὐτῷ, δε  
 vote, *though*-the people *were*-enraged with-him, and  
 πολλῶν, καὶ δυνατῶν, ἀπειλούντων· ἀλλὰ  
 many, and *those*-powerful, *were*-threatening; but  
 ἐποίησατο περὶ πλείονος εὐορκεῖν, ἢ  
 he-accounted-*it* of more-*value* to-keep-his-oath, than  
 χαρίσασθαι τῷ δήμῳ παρὰ το-δικαίον,  
 to-gratify-for-his-own-sake the people contrary-to justice,  
 καὶ φυλάξασθαι τοὺς ἀπειλοῦντας. Καὶ,  
 and to-guard-himself-against those threatening. And-*well*,  
 γὰρ ἐνομιζεν θεοὺς ἐπιμελεῖσθαι ἀνθρώπων,  
 for he-acknowledged that-gods take-care of-men,  
 οὐχ ὅν τροπον οἱ πολλοὶ νομίζουσιν. Γὰρ  
 not in-what manner the multitude acknowledge. For  
 οὗτοι μὲν οἰοῦνται τοὺς θεοὺς εἶδεναι τα-μὲν,  
 these indeed think that-the gods know some-*things*,  
 εἶδεναι οὐκ τα-δε· δε Σωκράτης ἡγεῖτο θεοὺς  
 know not others; but Socrates considered that-gods  
 εἶδεναι πάντα-μὲν, τα-τε λεγόμενα  
 know all-*things*, both-the-*things which are* being-spoken  
 καὶ πραττομένα, καὶ τα βου-  
 and *which are* being-done, and the-*things which are* being-  
 λευομένα σιγῇ, δε παρῆναι πανταχοῦ, καὶ  
 meditated in-silence, and are-present every-where, and

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\* Literally — “with one pebble:” small pebbles being used to ascertain the comparative number of the votes — in the same manner as our black and white balls. Before the use of pebbles they voted with *beans*: whence the latter term was often substituted in speaking generally of elections. See page 20.

σημαινειν τοῖς-ανθρωποις περι παντων τῶν  
 give-signs to-men concerning all the  
 ανθρωπειων.  
 affairs-of-men.

Θαυμαζω οὖν, ὅπως Αθηναῖοι ποτε  
 I-wonder therefore, how the-Athenians, ever  
 επεισθησαν\* Σωκρατην μη-σωφρονεῖν  
 were-persuaded that-Socrates was-not-right-minded  
 περι τους θεους, τον ουτε ποτε ειποντα  
 concerning the gods, he neither ever having-said  
 ουτε πραξαντα ουδεν ασεβες, δε και λεγοντα  
 nor done aught irreligious, but both speaking  
 και πραττοντα τοιαῦτα περι θεῶν, οἷα  
 and doing such-things concerning gods, as  
 τις και λεγων και πραττων ειη-τε,  
 any-one both speaking and doing both-would-be,  
 και νομιζοιτο ευσεβιστατος.  
 and would-be-acknowledged most-religious.

\* The Greeks do not distinguish *direct* and *indirect* questions, like the Latins, by different moods: one correspondent distinction however they do make in the change of ὅπως for πως, ὅποτερος for ποτερος, κ. τ. λ. as in Latin, *quisnam* for *quis*, &c.

## CHAPTER II.

Φαινεται-δε\* και θαυμαστον μοι το-τινας  
 It-appears also wonderful to-me that-any  
 πεισθῆναι, ὥς Σωκρατης διεφθειρεν τους  
 were-persuaded, that Socrates used-to-corrupt the  
 νεους, ὅς, προς τοῖς ειρημενοις,  
 young-men, he-who, besides the-things said,  
 πρῶτον-μεν ἦν εγκρατεστατος παντων ανθρωπων  
 in-the-first-place was most-continent of-all men  
 αφροδισιων και γαστρος· εἴτα προς χειμῶνι  
 in-lusts and appetite; then with-regard-to cold  
 και θερος† και παντας πονους, καρτερικωτατος·  
 and heat and all toils, most-patient;  
 ετι-δε προς το-δεῖσθαι μετριων, οὕτως  
 and-further with-regard-to needing moderate-things, so  
 πεπαιδευμενος, ὥστε κεκτημενος‡ πανυ μικρα,  
 disciplined, that though-possessing very little,

---

\* It will be observed, that the particle δε is the second word in the opening sentence of every chapter in the book, except the first—perhaps, with one or two more exceptions, in all the four books of *Memorabilia*: It must therefore in this case be considered as an expletive, which no English translation can precisely represent.

† Literally — “with regard to winter and summer.”

‡ The accusative case would be more regular than the nominative before the infinitive mood εχειν.

εχειν πανυ ῥαδιως αρκοῦντα. Πῶς οὖν,  
 he-had very easily sufficient. How therefore,  
 αυτος ων τοιοῦτος, αν-εποιησεν αλλους  
 himself being such, could-he-have-made others  
 η ασεβεῖς, η παρανομους, η λιχνους,  
 either irreligious, or law-breakers, or gluttonous,  
 η ακρατεῖς αφροδισιων, η μαλακους προς  
 or incontinent in-lusts, or effeminate with-regard-to  
 το-πονειν. Αλλα μην επαυσεν πολλους τουτων,  
 labor. But in-truth he-stopped many from-these,  
 ποιησας επιθυμεῖν αρετης, και παρασχων  
 having-made-them desire virtue, and having-afforded  
 ελπιδας, αν επιμελῶνται εαυτων,  
 hopes, if they-should-have-regard-to themselves,  
 εσεσθαι\* καλους και αγαθους. Καιτοι ουδε  
 that-they-would-be honourable and good. And-yet not  
 πωποτε υπεσχετο γε εἶναι διδασκαλος  
 at-any-time did-he-undertake at-least to-be a-teacher  
 τουτου, αλλα τῷ εἶναι φανερος ων  
 of-this, but in-that he-was manifest being  
 τοιοῦτος, εποιει τους συνδιατριβοντας  
 such-a-man, he-caused those spending-their-time-with  
 εαυτῷ, ελπιζειν γενησεσθαι τοιουσδε  
 himself, to-hope that-they-should-become such  
 μιμουμενους εκεινον. Αλλα μην αυτος-τε  
 by-imitating him. But in-truth both-he-himself  
 ουκ-ημελει και τοῦ σωματος, τους-τε αμελοῦντας  
 did-not-neglect also the body, and-those neglecting-it

---

\* The *future* tense is here used in the Greek, when we employ the *conditional* form ; the Greek language not always distinguishing between the *direct* and *oblique* mode of expression.

ουκ-επηνει. Το-μεν-ὑπερπονεῖν οὖν ὑπερεσ-  
 he-did-not commend. To-overwork therefore after-  
 θιοντα, απεδοκιμαζε· δε ὅσα ἡ  
 having-over-eaten, he-disapproved: but as-much-as the  
 ψυχη δεχεται ἡδεως γε, το-εκπονεῖν ταῦτα  
 soul receives with-pleasure at-least, to-work-off this  
 ἱκανῶς, εδοκιμαζε. Γαρ εφη ταυτην την-ἑξιν  
 sufficiency, he-approved. For he-said that-this habit  
 ειναι ὑγεινην-τε ἱκανῶς, και ουκ-εμποδιζειν  
 is both-wholesome enough, and does-not-impede  
 την επιμελειαν τῆς ψυχῆς. Αλλα ἦν ου μην  
 the care of-the soul. But he-was not surely  
 θρυπτικος γε, ουδε αλαζονικος, ουτε αμπεχονη,  
 luxurious at-least, or ostentatious, either in-clothing,  
 ουτε ὑποδεσει,\* ουτε τῇ αλλῃ διαιτη. Ουδε-ου  
 or in-sandals, or in-the other modes-of-life. Neither  
 μην εποιει τους συνοντας ερασιχρηματους  
 surely did-he-make those with-him lovers-of-money  
 γε· γαρ επαυε τῶν-αλλων επιθυμιῶν  
 at-least; for he-stopped-them from-other desires  
 μεν, τους-δε επιθυμοῦντας ἑαυτοῦ  
 indeed, and-from-those desiring his-own-company  
 ουκ-επραττετο χρηματα. Δε απεχομενος τουτου,  
 he-did-not-exact money. But refraining from-this,  
 ενομιζεν επιμελεῖσθαι ελευθεριας· τους-δε  
 he-considered that-he-had-regard-to freedom; but-those  
 λαμβανοντας μισθον τῆς-ὀμιλιας, απεκαλει  
 receiving hire for-their-company, he-called

---

\* ουτε αμπεχονη, ουτε ὑποδεσει, literally, "neither-in-wrap-ping-round, nor in-binding-under."

ἀνδραποδιστας ἑαυτῶν, δια το-εἶναι ἀναγκαῖον  
 enslavers of-themselves, because it-was necessary  
 αὐτοῖς διαλεγεσθαι παρὰ ὧν ἀν-  
 for-them to-discourse to-any-from whom they-might-  
 λαβοῖεν τὸν μισθόν· Δε ἐθαυμάζε, εἰ  
 have-received the hire. But he-wondered, that  
 τις ἐπαγγελλομενος ἀρετὴν πρᾶττοιο ἀργυρίον,  
 any-one professing virtue should-exact silver,  
 καὶ μὴ νομιζοι εἶξιν τὸ μέγιστον  
 and not consider that-he-should-have the greatest  
 κέρδος, κτήσασθαι ἀγαθὸν φίλον, ἀλλὰ  
 gain, in-having-acquired a-good friend, but  
 φοβοῖτο, μὴ ὁ γενομενος καλὸς καὶ ἀγαθὸς  
 should-fear, lest one become honorable and good  
 εἴξοι μὴ\* τὴν μέγιστην χάριν τῷ  
 should-have not the greatest gratitude toward-one  
 εὐεργετήσαντι τὰ μέγιστα.† Δε Σωκράτης  
 who-had-benefited-him in-the greatest-things. But Socrates  
 ἐπηγγειλάτο μὲν οὐδενὶ πώποτε οὐδεν-  
 professed indeed to-no-one at-any-time any-  
 τοιοῦτον· δε ἐπίστευε τοὺς τῶν ξύνων  
 such-thing; but he-trusted that-those of-the-persons who-  
 τῶν αὐτῷ ἀποδεξάμενους ἅπερ αὐτὸς  
 were-with him who-had-adopted what-things he-himself

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\* The respective uses of the particles *οὐ* and *μὴ* may be thus distinguished: *οὐ* is employed when the whole proposition is to be negated; *μὴ*, when the negation is confined to one word only of the proposition.

† This expression might be rendered adverbially “most;” the accusative neuter of an adjective being frequently used in the sense of an adverb. Superlatives of adverbs are most frequently expressed by the neuter plural of adjectives, and comparatives by the neuter singular.



ουκ-επηνηει. Το-μεν-ὑπερπονείν οὖν ὑπερεσ-  
 he-did-not-commend. To-overwork therefore after-  
 θιοντα, απεδοκιμαζε· δε ὅσα ἡ  
 having-over-eaten, he-disapproved: but as-much-as the  
 ψυχη δεχεται ἡδεως γε, το-εκπονείν ταῦτα  
 soul receives with-pleasure at-least, to-work-off this  
 ἱκανῶς, εδοκιμαζε. Γαρ εφη ταυτην την-έξιν  
 sufficiency, he-approved. For he-said that-this habit  
 ειναι ὑγιεινην-τε ἱκανῶς, και ουκ-εμποδιζειν  
 is both-wholesome enough, and does-not-impede  
 την επιμελειαν τῆς ψυχῆς. Αλλα ἦν ου μην  
 the care of-the soul. But he-was not surely  
 θρυπτικος γε, ουδε αλαζονικος, ουτε αμπεχονη,  
 luxurious at-least, or ostentatious, either in-clothing,  
 ουτε ὑποδεσει,\* ουτε τῇ αλλῇ διαιτη. Ουδε-ου  
 or in-sandals, or in-the other modes-of-life. Neither  
 μην εποιει τους συνοντας ερασιχρηματους  
 surely did-he-make those with-him lovers-of-money  
 γε· γαρ επανε τῶν-αλλων επιθυμιῶν  
 at-least; for he-stopped-them from-other desires  
 μεν, τους-δε επιθυμοῦντας ἑαυτοῦ  
 indeed, and-from-those desiring his-own-company  
 ουκ-επραττετο χρηματα. Δε απεχομενος τουτου,  
 he-did-not-exact money. But refraining from-this,  
 ενομιζεν επιμελεῖσθαι ελευθεριας· τους-δε  
 he-considered that-he-had-regard-to freedom; but-those  
 λαμβανοντας μισθον τῆς-ὀμιλιας, απεκαλει  
 receiving hire for-their-company, he-called

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\* ουτε αμπεχονη, ουτε ὑποδεσει, literally, "neither-in-wrap-ping-round, nor in-binding-under."

ἀνδραποδιστας ἑαυτῶν, δια το-εἶναι ἀναγκαῖον  
 enslavers of-themselves, because it-was necessary  
 αὐτοῖς διαλεγεσθαι παρὰ ὧν ἀν-  
 for-them to-discourse to-any-from whom they-might-  
 λαβοῖεν τὸν μισθόν· Δε ἐθαυμάζει, εἰ  
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 any-one professing virtue should-exact silver,  
 καὶ μὴ νομίζοι ἔξειν τὸ μέγιστον  
 and not consider that-he-should-have the greatest  
 κέρδος, κτησαμενός ἀγαθὸν φίλον, ἀλλὰ  
 gain, in-having-acquired a-good friend, but  
 φοβοῖτο, μὴ ὁ γενομενός καλὸς καὶ ἀγαθός  
 should-fear, lest one become honorable and good  
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εδοκιμαζεν εσεσθαι εις τον-παντα βιον αγαθους  
 approved would-be for all-*their* life good  
 φιλους εαυτῷ-τε και αλλοις. Πῶς οὖν αν-  
 friends both-to-himself and to-others. How then could-  
 ὁ-τοιουτος ανηρ -διαφθειροι τους νεους; ει-μη  
 such a-man -corrupt the young? unless  
 αρα ἡ επιμελεια τῆς-αρετῆς εστιν διαφθορα.  
 forsooth the regard-to virtue is corruption.

Αλλα, νη Δια,\* εφη ὁ κατηγορος, εποιει τους  
 But, surely, said the accuser, he-made those  
 συνοντας ὑπερορᾶν τῶν καθεστωτων νομων, λεγων  
 with-him overlook the established laws, asserting  
 ὡς ειη μωρῶν, αρχοντας τῆς πολεως  
 that it-was-*the-part* of-fools, that-governors of-the state  
 μεν καθιστᾶσθαι απο κυαμου, δε μηδενα  
 indeed should-be-appointed by bean, but that-no-one  
 θελειν κεισθῆσθαι κυβερνητη κυαμευτῷ, μηδε  
 should-be-willing to-employ a-pilot elected-by-bean, or  
 τεκτονι, μηδε αυλητῇ, μηδε επι αλλα τοιαῦτα, ἃ  
 a-builder, or a-piper, nor in other such-*things*, which  
 ἁμαρτανομενα ποιεῖ πολλῷ ελαττονας βλαβας  
 being-ill-conducted do much less damage  
 τῶν ἁμαρτανομενων περι την πολιν.  
 than-the-*things* ill-conducted concerning the state;  
 δε εφη τους-τοιουτους λογους επαιρειν  
 and *the accuser* said that-such speeches elate  
 τους νεους καταφρονεῖν τῆς καθεστωσης πολιτειας,  
 the young-men to-despise the established polity,

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\* Νη Δια, "By Jove," a very common form of asseveration with the Greeks.

και ποιεῖν βίαιους. Ἐγὼ-δε οἶμαι τοὺς  
 and make-*them* violent. But-I think that-those  
 ασκοῦντας φρονησιν, και νομιζοντας εσεσθαι  
 exercising prudence, and considering that-they-will-be  
 ἱκανοὺς διδασκειν τοὺς πολῖτας τὰ συμφεροντα,  
 competent to-teach the citizens the-*things* expedient,  
 ἥκιστα γιγνεσθαι βίαιους, ειδοντας ὅτι τῇ-βίᾳ  
 least become violent, knowing that to-violence  
 μεν προσεισιν ἐχθραὶ και κινδῦνοι, δε  
 indeed are-attached enmities and dangers, but  
 δια τοῦ-πειθειν, τα-αὐτὰ γιγνεται  
 by-means of-persuading, the-same-*things* are-produced  
 ἀκινδύνως-τε και μετὰ φιλίας. Γὰρ οἱ-μεν  
 both-without-danger and with friendship. For those  
 βιασθεντες μισοῦσιν, ὡς ἀφαιρεθεντες,  
 who-have-suffered-violence, hate, as having-been-deprived,  
 οἱ-δε πεισθεντες, φιλοῦσιν, ὡς κεχαρισ-  
 but-those who-have-been-persuaded, love, as having-  
 μενοι. Το-βιαζεσθαι οὖν οὐκ-εστιν  
 been-gratified. To-commit-violence therefore is-not-*the-part*  
 τῶν ασκοῦντων φρονησιν, ἀλλὰ τῶν  
 of-those exercising prudence, but *it-is-the-part* of-those  
 ἐχοντων ἰσχυρὴν ἀνεὺ γνώμης πρᾶττειν τὰ-τοιαῦτα.  
 having strength without counsel to-do such-*things*.  
 Ἀλλὰ μὴν ὁ-μεν τολμῶν βιαζεσθαι ἀν-  
 But in-truth one daring to-commit-violence would-  
 δεοίτο και συμμαχῶν οὐκ ὀλιγῶν, ὁ-δε  
 have-need also of-allies not few, but-one  
 δυναμενος πειθειν, οὐδενος· γὰρ ἀν-ἡγοίτο  
 able to-persuade, not-of-one; for he-would-think  
 δυνασθαι πειθειν και μόνος. Δε συμβαίνει  
 that-he-could persuade even alone. And it-happens

ἥκιστα καὶ τοῖς-τοιουτοῖς φονεῦν, γὰρ τις  
 least also to-such-men to-do-murder, for who  
 ἀν-βουλοῖτο μᾶλλον ἀποκτεῖναι τινα, ἢ  
 would-wish rather to-kill any-one, than  
 χρῆσθαι πειθόμενῳ ζῶντι;  
 to-make-use-of him-obedient while-living?

— Ἀλλὰ, εἶπε ὁ κατηγορὸς γε, γενομένῳ\*  
 But, said the accuser at-least, having-been  
 ὁμίλητα Σωκράτει, Κριτίας-τε καὶ Ἀλκιβιάδης  
 companions of-Socrates, both-Critias and Alcibiades  
 ἐποίησατον πλείστα κακὰ τὴν πόλιν.† Γὰρ  
 wrought very-many ills to-the state. For  
 Κριτίας μὲν ἐγένετο πλεονεκτιστάτος-τε καὶ  
 Critias indeed became both-most-rapacious and  
 βίαιοτάτος πάντων τῶν ἐν τῇ ὀλιγαρχίᾳ· δε  
 most-violent of-all those in the oligarchy; but  
 Ἀλκιβιάδης οὖν ἀκρατεστάτος καὶ  
 Alcibiades on-the-other-hand most-incontinent and  
 ὑβριστάτος πάντων τῶν ἐν τῇ δημοκρατίᾳ.  
 most-insolent of-all those in the democracy.  
 Ἐγὼ-δε, εἰ μὲν ἐκείνῳ ἐποίησατον τι κακὸν  
 But-I, if indeed they-two wrought any ill  
 τὴν πόλιν, οὐκ-απολογησομαι· τὴν-δε  
 to-the state, will-not-apologize-for-them; but-the  
 συνουσίαν αὐτοῖν πρὸς Σωκράτην, ὥς ἐγένετο,  
 fellowship of-them with Socrates, how it-was,

\* The *dual* number is used throughout this paragraph, as referring only to *two* persons.

† Many Greek verbs take a double accusative, having the same case, as well of the more remote, as of the immediate object.

διηγησομαι. Γαρ δη τουτω τω-ανδρε μεν  
 I-will-relate. For truly these two-men indeed  
 εγενεσθην φυσει φιλοτιμωτατω παντων Αθηναιων,  
 were by-nature most-ambitious of-all Athenians,  
 βουλομενω παντα-τε πραττεσθαι δια  
 wishing both-that-all-things should-be-done through  
 εαυτῶν, και γενεσθαι ονομαστοτατω  
 themselves, and that-they-should-become most-renowned  
 παντων. Δε ηδεσαν Σωκρατην ζῶντα αυταρ-  
 of-all-men. But they-had-known Socrates living most-  
 κεστατα απο ελαχιστων χρηματων, μεν, δε  
 contentedly on very-small means, indeed, and  
 οντα εγκρατεστατον πασῶν τῶν-ἡδονῶν, δε  
 being most-continent in-all pleasures, and  
 χρωμενον\* εν τοῖς-λογοις ὅπως βου-  
 using in conversation in-what-manner he-might-  
 λοιτο πᾶσι τοῖς διαλεγομενοις αυτῷ. Ὅρῶντε  
 wish all — those discoursing with-him. Seeing  
 ταῦτα-δε, και οντε οἷω προειρησθον,  
 these-things, and being two-such-as they-were-before-stated,  
 ποτερον- τις -φῆ̃ επιθυμησαντε αυτω  
 would- any-one -say that-as-desiring of-themselves  
 τοῦ βιου τοῦ-Σωκρατοῦς, και τῆς σωφροσυνης,  
 the life of-Socrates, and the sobermindedness,  
 ἣν εκείνος εἶχεν, ορεξασθαι τῆς-αυτοῦ-ὁμιλιας,  
 which he had, they-courted his-company,  
 η νομισαντε, ει ὁμιλησαιτην εκείνῳ,  
 or as-considering, if they-should-keep-company with-him,

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\* This expression may be understood, as — turning their attention to his own subjects, for their instruction and advantage.

ἀν-γενεῖσθαι ἱκανώτατοι λέγειν τε καὶ  
 that-they-should-become most-efficient both-to-speak and  
 πράττειν; Γὰρ ἐγὼ μὲν ἡγοῦμαι, θεοῦ  
 to-act? For I indeed think, expressing-God  
 δίδοντος αὐτοῖν ἢ ζῆν τον ὅλον βίον, ὥστε  
 granting them either to-live the whole life, as  
 ἑώραν Σωκράτην ζῶντα, ἢ τεθνάναι, ἀν-  
 they-saw Socrates living, or to-die, that-they-  
 ελεῖσθαι αὐτῷ μᾶλλον τεθνάναι. Δε  
 would-have-chosen of-themselves rather to-die. But  
 ἐγενεσθην δῆλῳ ἐξ ὧν ἐπραξάτην,  
 they-became manifest from-the-parts which they-acted,  
 γὰρ ὥς-ταχιστα ἡγήσασθην εἶναι κρεῖτ-  
 for as-soon-as they-thought that-they-were better-quali-  
 τόνε τῶν συγγιγνομένων, εὐθύς ἀποπη-  
 fied than-those who-were-with-them, immediately having-  
 ὤσαντε Σωκρατους ἐπραττετην\*  
 started-away from-Socrates they-proceeded-with-transacting  
 τα-πολιτικά, ἔνεκα ὧνπερ ὠρεχθῆτην Σο-  
 state-affairs, on-account of-which they-had-courtied So-  
 κρατους.  
 crates.

Ἴσως οὖν τις ἀν-εἶποι πρὸς ταῦτα,  
 Perhaps therefore some-one may-say to these-things,  
 ὅτι χρῆν τον-Σωκράτην μη-διδασκεῖν τους  
 that it-was-right that-Socrates should-not-teach those  
 συνοντας τα-πολιτικά, προτερον ἢ σωφρονεῖν.  
 with-him state-affairs, earlier than to-be-soberminded.

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\* This imperfect tense might be rendered simply "they transacted;" but it must be remembered to denote the continuance of the action.

Εγω-δε, προς τοῦτο μεν, ουκ-αντιλεγω·  
 I, with-regard-to this indeed, do-not-contradict:  
 δε ὁρῶ παντας τους διδασκοντας δεικνυντας-τε  
 but I-see all those who-teach both-showing  
 αὐτους τοῖς μανθανουσιν, ἥπερ αυτοι  
 themselves to-those who-learn, in-what-manner they  
 ποιουῖσιν ἅ διδασκουσιν, και προσβιβαζοντας  
 do what they-teach, and drawing-them-on  
 τῷ-λογῳ. Δε οἶδα και Σωκρατην δεικνῦντα  
 by-discourse. But I-know also Socrates showing  
 ἑαυτον τοῖς ξυνουσιν οντα καλον και αγαθον,  
 himself to-those with-him as-being honourable and good,  
 και διαλεγομενον καλλιστα περι αρετῆς, και  
 and discoursing most-beautifully on virtue, and  
 τῶν αλλων ανθρωπινων. Δε οἶδα και εκεινω  
 the other human-concerns. And I-know also those-two  
 σωφρονοῦντε, εστε συνηστην Σωκρατει,  
 being-soberminded, as-long-as they-were-with Socrates,  
 μη φοβουμενω μν ζημιοῖντο η παιοιν-  
 not as-fearing lest they-should-be-fined or should-be-  
 το ὑπο Σωκρατους, αλλα οιομενω τοτε,  
 beaten by Socrates, but as-thinking at-that-time,  
 εἶναι κρατιστον πραττειν τοῦτο.  
 that-it-is best to-act thus.

Ἴσως οὖν πολλοι τῶν φασκοντων φιλοσο-  
 Perhaps then many of-those professing to-philoso-  
 φεῖν αν-ειποιεν, ὅτι ὁ δικαιος ουκ-ποτε αν-γενοιτο  
 phize may-say, that the just-man never could-become  
 αδικος, ουδε ὁ σωφρων ὑβριστης, ουδε  
 unjust, nor the soberminded-man insolent, nor



αν-γενεσθαι ἱκανωτατω λεγειν-τε και  
 that-they-should-become most-efficient both-to-speak and  
 πραττειν; Γαρ εγω μεν ἡγοῦμαι, θεοῦ  
 to-act? For I indeed think, supposing-God  
 διδοντος αυτοῖν η ζῆν τον ὅλον βιον, ωσπερ  
 granting them either to-live the whole life, as  
 ἑωρων Σωκρατην ζῶντα, η τεθναναι, αν-  
 they-saw Socrates living, or to-die, that-they-  
 ελεσθαι αυτω μᾶλλον τεθναναι. Δε  
 would-have-chosen of-themselves rather to-die. But  
 εγενεσθην δηλω εξ ὧν επραξατην,  
 they-became manifest from-the-parts which they-acted,  
 γαρ ὡς-ταχιστα ἡγησασθην εἶναι κρειτ-  
 for as-soon-as they-thought that-they-were better-quali-  
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 μη φοβουμενω μν ζημιοῖντο η παιοιν-  
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 unjust, nor the soberminded-man insolent, nor

ποτε ουδεν αλλο, ὧν εστιν μαθησις,\*  
 ever in-any-thing else, of-what-things there-is learning,  
 ὁ μαθων αν-γενοιτο ανεπιστημων. Εγω-δε  
 one having-learnt could-become unskilful. But-I  
 ουχ-ούτω-γινωσκω περι τουτων· γαρ  
 have-not-this-notion concerning these-things: for  
 ὡσπερ ὁρῶ τοὺς μη ασκοῦντας τὰ σωματα ου  
 as I-see those not exercising the bodies not  
 δυναμενους ποιεῖν τὰ εργα τοῦ σωματος, οὕτω  
 able to-do the works of-the body, thus  
 και τοὺς μη ασκοῦντας τὴν ψυχην ου  
 also those not exercising the soul I-see not  
 δυναμενους τὰ εργα τῆς ψυχῆς· γαρ ουτε  
 able-to-do the works of-the soul; for neither  
 δυνανται πραττειν ἃ δεῖ, ουτε απε-  
 are-they-able to-do what-things they-ought, nor to-  
 χεσθαι ὧν δεῖ. Διο και οἱ  
 refrain-from what-things they-ought. Wherefore also the  
 πατερες, και-αν ὦσι σωφρονες, ὁμως  
 fathers, although they-be soberminded, nevertheless  
 ειργουσιν τοὺς υἱεῖς ἀπο τῶν-πονηρῶν ανθρωπων,  
 restrain the sons from wicked men,

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\* μαθησις means the "power or practice of learning," according to its derivation from *μανθανω*. The signification of verbals, which are formed from the perfect passive, may be regularly distinguished by their reference to the several persons of that tense: thus verbal substantives derived from the *third* person singular (*με-μαθηται*) signify the agent, or subject of an action, as *μαθητης*, a learner; those derived from the *second* person (*με-μαθησαι*) express the progress or practice of an action, as *μαθησις*, a learning; and those formed from the *first* person (*με-μαθημαι*) represent the result or production of an action, as *μαθημα*, something absolutely learnt, whence our own word *mathematics*.—Sometimes a perfect passive, which could never be in use, must be invented for the sake of the derivation.

ὥς τὴν ὁμίλιαν\* τῶν χρηστῶν μὲν οὐσαν  
 as the company of-the good indeed being  
 ἀσκησιν τῆς-ἀρετῆς, τὴν-δὲ τῶν πονηρῶν,  
 an-exercise of-virtue, but-that of-the wicked,  
 καταλυσιν. Δε μαρτυρεῖ καὶ τῶν ποιητῶν  
*its*-destruction. And there-testifies also of-the poets  
 ὅ-τε λεγῶν, “Γὰρ ἀπο εὐθλῶν μὲν δι-  
 both-one saying, “For from good-*men* indeed you-  
 δαξεῖαι εὐθλα· δε ἢν συμμιγερὶς κακοῖσι,  
 will-learn good-*things*; but if you-associate-with bad-*men*,  
 ἀπολείς καὶ τὸν νοὸν ἐνόντα.”  
 you-will-lose even the sense which-is-now-in-*you*.”

Καὶ ὁ λεγῶν,  
 And one saying,

“Αὐτὰρ ἀγαθὸς ἀνὴρ ποτε-μὲν κακός, ἀλλοτε-  
 “But a-good man is one-while wrong, another-  
 δε εὐθλός.”  
 while right.”

Δε καὶ-ἐγὼ μαρτυρῶ τοῦτοις· γὰρ ὥσπερ ὁρῶ  
 And I-also bear-witness to-these: for as I-see  
 τοὺς μὴ μελετῶντας ἐπιλανθάνομενους τῶν ἐπῶν  
 those not rehearsing forgetting the words  
 πεποιημένων ἐν μετρῳ,† οὕτω καὶ ληθῆν  
 composed in metre, thus also I-see forgetfulness

\* “As *considering* the company of the good to be an exercise,”  
 &c. The accusative appears to be put *absolutely* for the genitive,  
 which is not uncommon with Attic writers.

† The ancient Greeks, not having the same facilities as modern  
 nations for writing, or otherwise multiplying, copies of valuable  
 works, were accustomed from early youth to commit to memory large  
 portions of favorite poets, as a necessary part of a liberal education.  
 Many persons also made it their profession to recite poetry in

τῶν διδασκαλικῶν λόγων ἐγγιγνομένην τοῖς ἀμε-  
of-the instructive discourses growing-on those neg-  
λοῦσι. Δε ὅταν τις ἐπιλαθῇται τῶν  
lecting-*them*. But when any-one shall-have-forgotten the  
νουθετικῶν λόγων, ἐπιλελησται καὶ  
admonitory discourses, he-hath-forgotten also *those-things*-  
ᾧ ἡ ψυχὴ πασχουσα ἐπιθυμεῖ τῆς-  
whereby the soul being-influenced desires tem-  
σωφροσύνης. Δε οὐδὲν θαυμαστόν ἐπιλα-  
perance. And *there-is-nothing* wonderful that-*one*-  
θόμενον τούτων ἐπιλαθῆσθαι καὶ τῆς-  
having-forgotten *these-things* should-forget also tem-  
σωφροσύνης. Δε ὁρῶ καὶ τοὺς προαχθέντας  
perance. But I-see also those having-been-led-on  
εἰς φιλοποσίαν, καὶ τοὺς ἐκκυλισθέντας\*  
into love-of-drinking, and those having-been-thrown-out  
εἰς ἐρωτας, ἥττον δυναμένους ἐπιμελεῖσθαι-τε  
into amours, less able both-to-attend-to  
τῶν δεόντων, καὶ ἀπεχεσθαι τῶν μὴ  
the-*things* proper, and to-refrain-from the-*things* not  
δεόντων. Γὰρ πολλοὶ δυναμένοι καὶ φειδεσθαι  
proper. For many able even to-be-sparing  
χρημάτων, πρὶν ἐρᾶν, ἐρασθέν-  
of-money, before being-in-love, after-having-been-ena-  
τες, οὐκ ἐτι δύνανται. Καὶ καταναλωσαντες  
moured no longer are-able. And having-squandered

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public; and these were distinguished by the name of *Rhapsodists*,  
(Ραψῳδοί).

\* Unless we adopt the reading of ἐγκυλισθέντας, "having been involved in," which, however, would be less regularly constructed with εἰς ἐρωτας.

τα χρηματα, — ὧν κερδῶν προσθεν ἀπειχοντο,  
 the money, — from-what gains before they-refrained,  
 νομιζοντες εἶναι αἰσχρο, τούτων ἀπεχον-  
 as-considering-them to-be base, from-these they-now-re-  
 ται οὐκ. Πῶς οὖν οὐκ-ενδεχεται σωφρονη-  
 frain not. How then is-it-not-possible that-one-having-  
 σαντα προσθεν, μη-σωφρονεῖν αὖθις,  
 been-temperate before, should-be-not-temperate afterwards,  
 και δυνηθεντα πραττειν δικαία, αὖθις  
 and one-having-been-able to-act justly, afterwards  
 ἀδυνατεῖν; Παντα-μεν τα καλά και τα  
 should-be-unable? All the honourable and the  
 αγαθα οὖν δοκεῖ μοι γε εἶναι  
 good-things therefore seem to-me at-least to-be  
 ἀσκητα,\* δε οὐχ ἥκιστα σωφροσυνη.  
 attainable-by-exercise, and not least-so temperance.  
 Γαρ ἐν τῷ αὐτῷ σωματι, αἱ ἡδοναὶ συμπεφυτευμεναι  
 For in the same body, the pleasures implanted-with  
 τῇ ψυχῇ πειθουσιν αὐτην μη-σωφρονεῖν, ἀλλὰ  
 the soul persuade her to-be-not-temperate, but  
 χαρίζεσθαι τὴν ταχιστην ἑαυταῖς-τε και τῷ  
 to-gratify the quickest-way both-themselves and the  
 σωματι.

(S)

body.

Και Κριτίας δη και Ἀλκιβιάδης, ἕως-μεν  
 And Critias indeed and Alcibiades, so-long-as

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\* Greek verbals in *τος* have commonly a passive signification, and convey the idea of *ability*; thus corresponding to Latin verbals terminating in *bilis*.

συνηστην Σωκρατει, εδυνασθην, χρωμενω εκεινω  
 they-were-with Socrates, were-able, using him  
 συμμαχψ,\* κρατεῖν τῶν μη-καλῶν επιθυμιῶν·  
 as-an-ally, to-conquer the dishonourable desires;  
 δε απαλλαγευτε εκεινου, Κριτιας μεν  
 but having-both-departed from-him, Critias indeed  
 φυγων εις Θετταλιαν, συνῆν ανθρωποις  
 having-been-exiled into Thessaly, was-with men  
 εκει χρωμενοις μᾶλλον ανομια η δικαιοσυνη·  
 there using rather lawlessness than justice;  
 δε Αλκιβιαδης αὖ δια-μεν  
 but Alcibiades on-the-other-hand on-account-of  
 καλλος θηρωμενος ὑπο πολλῶν γυναικῶν και  
 beauty being-courted by many women and  
 σεμνῶν, δε δια δυναμιν, την εν τῇ  
 those-noble, and on-account-of power, that in the  
 πολει, και τοῖς συμμαχοις, διαθρυπτο-  
 state, and among the allies, being-rendered-  
 μενος ὑπο πολλῶν ανθρωπων, και δυνατῶν  
 dissolute by many men, and those able  
 κολακευειν,† δε τιμωμενος ὑπο τοῦ δημου, και  
 to-flatter, and being-honoured by the people, and  
 ῥαδιως πρωτευων, ὡπερ οἱ αθληται τῶν  
 easily taking-the-lead, as the athletes of-the

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\* The word *συμμαχψ* is derived from *συν* together with, and *μαχομαι* to fight; as if Socrates assisted them in *battling* with their evil propensities.

† The verb *κολακευειν* seems here to be redundant; as *δυνατῶν* "powerful," alone, would better preserve the antithesis.

γυμνικῶν ἀγωνῶν ῥᾶδιος πρωτευοντες, ἀμελοῦσι  
 gymnastic contests easily taking-the-lead, neglect  
 τῆς ἀσκησεως, οὕτω καὶ-ἐκεῖνος ἡμελησεν αὐτοῦ.  
 the exercise, thus also-he neglected himself.

Δε τοιούτων συμβαντων αὐτοῖν, καὶ  
 But such-things having-happened to-them-both, and  
 ὡγκωμενω-μεν ἐπὶ γενεῇ, δε  
 having-been-swollen-with-pride on-account-of birth, and  
 ἐπηρμενω ἐπὶ πλούτῳ, δε πεφυσχημενω  
 elated on-account-of wealth, and puffed-up  
 ἐπὶ δυνάμει, δε διατεθρυμμενω ὑπο πολλῶν  
 on-account-of power, and rendered-dissolute by many  
 ἀνδρῶπων, δε διεφθαρμενω ἐπὶ πᾶσι τούτοις,  
 men, and corrupted on-account-of all these-things,  
 καὶ γεγονοτε πολὺν χρόνον ἀπὸ Σωκράτους,  
 and having-been much time apart-from Socrates,  
 τί θαυμαστον, εἰ ἐγενεσθην ὑπερηφανῶς;  
 what-is-there wonderful, that they-became overbearing?  
 Εἵτα, εἰ μὲν τί ἐπλημμελησατην,\*  
 In-the-next-place, if indeed at-all they-behaved-disorderly,  
 ὁ κατηγορὸς -αιτιᾶται Σωκράτην τούτου;  
 does- the accuser -blame Socrates for-this?  
 Δε ὅτι Σωκράτης παρεσχέ αὐτῷ σωφρονέ  
 But because Socrates made them temperate  
 οντε νέῳ, (ἥνικα εἰκος εἶναι καὶ  
 while-being young, (when it-is-likely they-should-be even

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\* The original meaning of the verb πλημμελεῖν is "to be out of tune," from πλῆν expressing *contrariety*, and μέλος *melody*: whence it is used *generally* to denote disorderly or vicious conduct.



αγνωμονιστατω και ακρατεστατω,) δοκεῖ  
 most-impudent and most-incontinent,) does-he-seem  
 τῷ κατηγορῶ εἶναι ἀξιος ουδενος επαινου; Ου  
 to-the accuser to-be worthy of-no praise? Not  
 μὴν οὕτω τα-αλλα γε κρινεται. Γαρ  
 surely thus 'the-rest-of-things at-least are-judged. For  
 τις-μεν αυλητης, τις-δε-και κιθαριστης, τις-δε  
 what piper, and-also-what harpist, and-what  
 αλλος διδασκαλος, ποιησας τους μαθητας  
 other teacher, having-made the learners  
 ἱκανους, εαν ελθοντες προς αλλους, φανῶ-  
 competent, if having-gone to others, they-should-  
 σιν χειρους, εχει αιτιαν τουτου; τις-δε πατηρ,  
 appear worse, hath blame for-this? and-what father,  
 εαν ὁ-παῖς-αυτοῦ συνδιατριβων τῷ, ἢ σωφ-  
 if his-child while-staying-with some-one, he tem-  
 ρων, δε ὑστερον συγγενομενος τῷ αλλῷ,  
 perate, but afterwards having-been-with some other,  
 γενηται πονηρος, αιτιᾶται τον προσθεν; αλλα  
 have-become wicked, blames the-one before; but  
 ουχ ὅσῳ αν-φαινεται χειρων παρα τῷ  
 not as-much-as he-may-appear worse with the  
 ὑστερῷ, τοσουτῷ μᾶλλον επαινεῖ τον προτερον;  
 latter, so-much more-highly praises the former?  
 Αλλα οἱ-γε πατερες αυτοι συνοντες τοῖς υἱεσι,  
 But even-the fathers themselves being-with the sons,  
 τῶν παιδων πλημμελουντων, εχουσιν ουκ  
 suppose-the children behaving-disorderly, have not  
 αιτιαν, εαν αυτοι σωφρονῶσιν. Δε οὕτω ἦν  
 blame, if themselves be-soberminded. But thus it-was  
 δικαιον κρινειν και Σωκρατην· εἰ μεν αὐτος  
 just to-judge also Socrates: if indeed he-himself

εποιει τι φαῦλον, αν-εδοκει εικοτως  
 did any-thing base, he-would-have-seemed reasonably  
 ειναι πονηρος· ει-δε διετελει αυτος  
 to-be wicked: but-if he-continued himself  
 σωφρονων, πως αν-εχοι δικαιως αιτιαν  
 soberminded, how could-he-have justly blame  
 της κακιας ουκ ενουσης αυτω;  
 for-the wickedness not existing-in him?

Αλλα και ει αυτος ποιων μηδεν πονηρον,  
 But even if himself doing naught evil,  
 ορων εκεινους πραττοντας φαυλα, επηρει,  
 seeing them acting wrong, he-applauded-*them*,  
 αν-επιτιματο δικαιως. Αισθανομενος-μεν  
 he-would-have-been-censured justly. Perceiving

Κριτιαν τοινυν οντα ακρατη αφροδισιων,  
 Critias however being incontinent in-lusts,  
 απετρεπε, φασκων ειναι ανελευ-  
 he-dissuaded-*him-therefrom*, saying that-it-was both-  
 θερον-τε, και ου πρεπον καλω και  
 slavish, and not becoming an-honourable and  
 αγαθω ανδρι. Εξ ων δη και  
 good man. From which-*things* indeed also  
 ο-Κριτιας εμισει τον-Σωκρατην, ωστε και οτε,  
 Critias so-hated Socrates, that even when,  
 ων των Τριακοντα, εγενετο νομοθετης  
 being one-of-the Thirty, he-had-become legislator  
 μετα Χαρικλους, απεμνημονευσεν-αυτω, και  
 with Charicles, he-recalled-it-to-his-memory, and  
 εγραψε εν τοις νομοις μη διδασκειν τεχνην  
 he-wrote in the laws not to-teach the-art  
 λογων, επηρεαζων εκεινω, και ουκ  
 of-speaking, criminating him (Socrates), and not

εχων ὅπῃ ἐπιλαβοίτο, ἀλλὰ ἐπιφέρων  
 having where he-might-take-hold, but alleging-against  
 αὐτῷ το ἐπιτιμωμενον τοῖς φιλοσοφοῖς κοινῇ  
 him that objected-against the philosophers in-common  
 ὑπο τῶν πολλῶν, καὶ διαβαλλων προς τους  
 by the multitude, and slandering-him with the  
 πολλους\* . . . . . Γαρ οὔτε ἐγὼγε αὐτος  
 multitude . . . . . For neither I myself  
 πώποτε ἤκουσα τοῦτο Σωκρατους, οὔτε  
 at-any-time have-heard this from-Socrates, nor  
 ἠσθομένην ἄλλου φασκοντος ἀκ-  
 have-I-been-conscious of-another saying that-he-had-  
 ηκοεναι. — Δε ἐδηλώσε γαρ ἐπεὶ οἱ  
 heard-it.—But *the-event* made-it-manifest: for when the  
 Τριακοντα ἀπεκτείνουν πολλους-μεν τῶν  
 Thirty were-putting-to-death many of-the  
 πολῖτων, καὶ οὐ τους χειριστους,† δε προετρε-  
 citizens, and-*those* not the worst, and were-in-  
 ποντο πολλους ἀδικεῖν, ὁ-Σωκρατης που  
 citing many to-act-unjustly, Socrates somewhere  
 εἶπε, ὅτι δοκεῖ οἱ εἶναι θαυμαστον, εἰ  
 said, that it-seems to-him to-be wonderful, that  
 τις γενομενος νομευς ἀγέλης βοῶν,  
 any-one having-been-made feeder of-a-herd of-kine,  
 καὶ ποιῶν τας βοῦς ἐλαττους-τε καὶ χειρους,  
 and making the kine both-fewer and worse,

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\* In order to complete the sense, some few words seem to be desired containing the charge brought against Socrates.

† οὐ χειριστους — This negative expression in the Greek has frequently the force of a strong affirmative; meaning in this passage “the best” of the citizens.

μη-όμολογοιη εἶναι κακος βουκολος· δε  
 should-not-confess that-he-was a-bad cow-keeper; but  
 ετι θαυμαστοτερον, ει τις γενομενος  
 still more-wonderful, that any-one having-been-made  
 προστατης πολεως, και ποιων τους πολιτας  
 president of-the-city, and making the citizens  
 ελαττους και χειρους, μη-αισκυνοιτο, μηδε  
 fewer and worse, should-not-be-ashamed, nor  
 οιοιτο εἶναι κακος προστατης τῆς  
 should-think that-he-was a-bad president of-the  
 πολεως. Δε τουτου απαγγελθεντος αυτοις,  
 city. And this having-been-reported to-them,  
 ὅ-τε-Κριτίας και ὁ-Χαρικλῆς καλεσαντες τον-Σω-  
 both-Critias and Charicles having-called-for So-  
 κρατην, εδεικνυτην-τε αυτω τον νομον, και  
 crates, both-showed to-him the law, and  
 απειπετην-μη διαλεγεσθαι τοις νεοις.  
 forbade-him to-discourse with-the young-men.  
 Ὁ-δε-Σωκρατης επηρετο αυτω, ει εξειη πυν-  
 But-Socrates asked them, if it-were-allowed to-  
 θανεσθαι, ει αγνοοιτο τι τῶν  
 inquire, if he-should-be-ignorant-of any of-the-things  
 προηγορευμενων. Τω-δε εφατην. Εγω τοινυν,  
 prescribed. They said-it-was. I therefore,  
 εφη, παρεσκευασμαι μεν πειθεσθαι τοις νομοις·  
 said-he, am-prepared indeed to-obey the laws;  
 δε ὅπως μη-λαθω\* παρανομησας-τι  
 but that I-may-not-be-unconscious transgressing-any-law

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\* The use of the verb λανθάνω with the participle is rather peculiar, and may generally be rendered *adverbially* thus—“That I may not unconsciously transgress.”

δια αγνοϊαν, βουλομαι σαφῶς μαθεῖν τοῦτο  
 through ignorance, I-wish clearly to-learn this  
 παρα ὑμῶν, ποτερον νομιζοντες την τεχνην  
 from you, whether considering the art  
 τῶν-λογων εἶναι συν τοῖς λεγομενοις ορθῶς,  
 of-speaking to-consist in the-things spoken rightly,  
 η συν τοῖς μη ορθῶς, κελευετε ἀπεχεσθαι  
 or in those not rightly, you-command to-refrain  
 αὐτῆς. Γαρ εἰ μὲν συν τοῖς ορθῶς, δῆλον  
 from-it. For if indeed in those rightly, it-is-evident  
 ὅτι\* ἀφεκτεον-ειη τοῦ-λεγειν ορθῶς· εἰ-δε  
 that we-must-refrain from-speaking rightly; but-if  
 συν τοῖς μη ορθῶς, δῆλον ὅτι πειρατεον  
 in those not rightly, it-is-evident that we-must-try  
 λεγειν ορθῶς. Καὶ ὁ-Χαρικλῆς ὀργισθεὶς  
 to-speak rightly. And Charicles being-enraged  
 αὐτῷ, εἶπε, Ἐπειδὴ, ὦ Σωκρατες, ἀγνοεῖς,  
 with-him, said, Since, O Socrates, you-are-ignorant,  
 προαγορευομεν σοι ταδε, οὐτα ευμαθεσ-  
 we-prescribe to-you these-things, being more-easily-  
 τερα, μη διαλεγесθαι ὅλως τοῖς νεοις.  
 understood, not to-discourse at-all with-the young-men.  
 Καὶ ὁ-Σωκρατης εἶπε, Τοινοῦν ἵνα ᾗ  
 And Socrates said, Therefore in-order-that it-be  
 μη ἀμφιβολον, ὥς ποιῶ τι ἄλλο η  
 not doubtful, that I-am-doing aught else than

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Ὅτι ἀφεκτεον εἶη—“ that it is to be refrained by us from speak-  
 ing rightly.” The neuter of the Greek verbal in *τεος* corresponds in  
 some measure to the Latin gerund; though it sometimes has a different  
 construction therefrom, in taking the subject in the accusative case  
 before it, with an active signification, instead of in the dative after it,  
 with a passive sense.

τα προηγορευμενα, ὀρισατε μοι μεχρι  
 the-things prescribed, define to-me until  
 ποσων ετών δεῖ νομιζειν τους-ανδρωπους  
 how-many years it-is-right to-consider men  
 νεους. Και ὁ-Χαρικλῆς εἶπε, Χρονου ὅσου-περ  
 young. And Charicles said, So-long-time as  
 ουκ-εξεστιν βουλευειν, ὥς ουπω οὔσι  
 it-is-not-allowed-them to-be-senators, as not-yet being  
 φρονιμοις· μηδε-διαλεγου συ νεωτεροις τρια-  
 discreet: discourse-not you with-men-younger than-  
 κοντα ετών. Μηδε, αν ωνῶμαι τι, εφη,  
 thirty years. Not-even, when I-buy any-thing, said-he,  
 ην νεωτερος τριακοντα ετών πωλῇ, ερωμαι  
 if a-man-younger than-thirty years, sell-it, may-I-ask  
 ὅποσου πωλεῖ; Ναι, τα-γε-τοιαῦτα, εφη  
 for-how-much he-sells-it? Yes-indeed, such-things, said  
 ὁ-Χαρικλῆς· αλλα-τοι συ γε, ὦ Σωκρατες,  
 Charicles: but you indeed, O Socrates,  
 ειωθας ερωτᾶν τα πλεῖστα, ειδως  
 are-accustomed to-ask the most-things, when knowing  
 πῶς-εχει\* μη-ερωτα οὖν ταῦτα. Μηδε-  
 what-they-are; ask-not therefore these-things. May-I-  
 αποκρινωμαι οὖν, εφη, αν τις ερωτῶν με  
 not-answer then, said-he, if any-one asking me

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\* ειδως πῶς εχει — “knowing how they have (themselves),” i. e. knowing the answers:—Socrates was quite notorious at Athens for asking a variety of questions, not for the purpose of obtaining information, but of convicting his respondent of some error, or imparting instruction from his own experience. And these interrogatories being addressed indiscriminately to any person he might meet, we can scarcely be surprised that the philosopher came to be considered as a bore by certain people not always prepared to return satisfactory answers.

ταχα, εξεταση, ποῦ Χαρικλῆς οἰκεῖ; η  
 quickly, should-enquire, where Charicles lives? or  
 ποῦ ἐστι Κριτίας; Ναι, τα-γε-τοιαῦτα,  
 where is Critias? Yes-indeed, such-things,  
 εφη ὁ-Χαρικλῆς. Ὁ-δε-Κριτίας εφη, Ἀλλὰ  
 said Charicles. But-Critias said, But  
 δεήσει σε ἀπεχεσθαι τῶν-δε τοι,  
 it-will-be-requisite that-you refrain from-these then,  
 ὦ Σωκράτες, τῶν σκυτεων και τῶν τεκτονων και  
 ( ) Socrates, the skimmers and the builders and  
 τῶν χαλκεων· και-γαρ οἶμαι αὐτους ἡδη κατα-  
 the braziers; for I-think that-they already are-  
 τετριφθαι διαθρυλλουμενους ὑπο σοῦ.\*  
 worn-down being-thoroughly-blown-upon by you.  
 Ουκοῦν, εφη ὁ-Σωκρατης, και τῶν  
 Not-then, said Socrates, also from-the-subjects  
 ἐπομενων τουτοις,† τοῦ-τε δικαιου, και τοῦ  
 accompanying these, both-from the-just, and the  
 ὁσιου, και τῶν αλλων τῶν-τοιουτων; Ναι,  
 holy, and the others, such? Yes,  
 μα‡ Δια, εφη ὁ-Χαρικλης, και τῶν-βουκολῶν  
 surely, said Charicles, and from-cow-keepers  
 γε· εἰ-δε μη, φυλαττου, ὅπως-μη και συ  
 indeed: but-if not, beware, lest also you

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\* διαθρυλλουμενους — “being whispered about,” in a *passive* sense.

† Socrates was fond of impressing the highest precepts of morality, by means of illustrations drawn from homely and familiar subjects.

‡ The particle *μα* in adjurations has a negative force, as *νη* has an affirmative. In this answer, the negative is only *implied*, being *expressed* in the question.

ποιησῆς τὰς βοῦς ἐλάττους. Ἐνθα καὶ ἐγένετο  
 make the kine fewer. Thence also it-became  
 δῆλον, ὅτι, τοῦ λόγου περὶ τῶν βοῶν ἀπαγ-  
 manifest, that, the discourse about the cows having-  
 γελθέντος αὐτοῖς, ὠργίζοντο τῷ-Σωκρατεῖ.  
 been-reported to-them, they-were-angered with-Socrates.  
 Οἴα-μεν οὖν ἐγεγονε ἡ συνουσία Κριτίας  
 Of-what-sort then had-been the fellowship of-Critias  
 πρὸς Σωκρατην, καὶ ὥς-εἶχον πρὸς  
 with Socrates, and what-terms-they-kept with  
 ἀλλήλους, εἰρηται. Δε ἐγώ γε ἀν-φαιην,  
 each-other, has-been-stated. But I-at-least should-say,  
 εἶναι μηδεμίαν παιδευσιν μηδενὶ παρα  
 that-there-is no education to-any-one from  
 τοῦ μη ἀρεσκοντος. Δε Κριτίας καὶ Ἀλκιβιαδῆς,  
 one not pleasing. And Critias and Alcibiades,  
 οὐκ Σωκρατους ἀρεσκοντος αὐτοῖς, ὥμιλησατην  
 not as Socrates pleasing them, kept-company  
 ὄν-χρονον ὥμιλειτην αὐτῷ, ἀλλὰ  
 during-what-time they-did-keep-company with-him, but as  
 ὥρμηκοτε, εὐθύς ἐξ ἀρ-  
 having-both-eagerly-desired, immediately from the-begin-  
 χῆς, προεστάναι τῆς πόλεως· γὰρ ἐτι συνον-  
 ning, to-preside-over the state; for still while-being-  
 τες Σωκρατεῖ, οὐκ τισι ἄλλοις ἐπιχειροῦν  
 with Socrates, not with-any others did-they-attempt  
 μᾶλλον διαλεγεσθαι, ἢ τοῖς μάλιστα πραττοῦσι  
 more to-converse, than with-those chiefly transacting  
 τὰ-πολιτικά. Γὰρ λέγεται Ἀλκιβιαδην, πρὶν  
 state-affairs. For it-is-said that-Alcibiades, before  
 εἶναι εἰκοσὶν ἐτῶν, διαλεχθῆναι  
 he-was of-the-age of-twenty years, conversed



τοιαδε                      περι νομων Περικλεϊ,    οντι \*  
 in-such-manner concerning laws with-Pericles, who-was  
 ἐαυτοῦ επιτροπη, δε προστατη τῆς πολεως.  
 his-own guardian, and president of-the state.  
 Ειπε μοι, ὦ Περικλεις, φαναι,† αν-εχοις διδασαι  
 Tell me, O Pericles, said-he, could-you teach  
 με, τι εστι νομος; Παντως,                      δηπου,‡  
 me, what is law? By-all-means, I-should-suppose,  
 φαναι τον-Περικλεα. § Διδαξον δη,                      προς  
 said Pericles. Teach then, I pray you by  
 τῶν θεῶν, φαναι τον-Αλκιβιαδην· ὡς εγωγε  
 the gods, said Alcibiades; since I  
 ακουων τινῶν επαινουμενων, ὅτι ειν  
 hearing some-persons being-praised, because they-are  
 νομιμοι ανδρες, οἶμαι τον μη ειδοτα τι  
 law-keeping men, think that-one not knowing what  
 εστι νομος, μη-αν-τυχεῖν δικαιως τουτου  
 is law, would-not-obtain justly this

\* The construction of the Greek participle is always sufficiently perspicuous, from its change of termination : but the correspondent form in English, "being," would often, as in this instance, convey an equivocal meaning.

† The verb λεγεται, must be understood before these infinitives, throughout the paragraph.

‡ The compound δηπου, combining two particles very different in force, can scarcely be expressed in English : the former, δη, being strongly affirmative, and the latter, που, having an indefinite signification.

§ This use of the article with proper names may appear rather arbitrary ; but it will commonly be found prefixed by Attic writers, whenever the person has been lately mentioned before. Thus, in a continued dialogue, where the names of the speakers are repeated, τον Περικλεα seems to imply "the *aforesaid* Pericles."

τοῦ-επαινου. Ἀλλὰ ἐπιθυμεῖς οὐδεν-τι χαλεποῦ  
 praise. But you-desire nothing-at-all of-difficult  
 πραγματος, ὦ-Ἀλκιβιαδῆ, φαναι τον-Περικλεα,  
 matter, Alcibiades, said Pericles,  
 βουλομενος γνῶναι τι ἐστὶ νομος· γὰρ παντες  
 in-wishing to-know what is law: for all  
 οὗτοι εἰσιν νομοι, οὓς το πλῆθος, συνελ-  
 these are laws, which the multitude, having-met-  
 θον καὶ δοκιμασαν, ἐγραψε, φραζον  
 together and approved, hath-written, declaring  
 ἅ-τε δεῖ ποιεῖν, καὶ ἅ μὴ. Δε  
 both-what-things it-is-proper to-do, and what not. But  
 ποτερον νομισαν δεῖν ποιεῖν τα  
 whether having-recognized-it to-be-proper to-do the  
 αγαθα, ἢ τα κακα; Τα αγαθα, νη-Δια,  
 good-things, or the bad? The good-things, surely,  
 ὦ μειρακιον, φαναι, δε ου τα κακα. Δε εαν  
 O youngster, said-he, but not the bad. But if  
 μὴ το πλῆθος, ἀλλὰ ὡσπερ ὅπου ἐστὶν  
 not the multitude, but as where there-is  
 ολιγαρχια, ολιγοι, συνελθοντες, γραψω-  
 an-oligarchy, few, having-met-together, should-have-  
 σιν\* ὅ,τι χρη ποιεῖν, τι ἐστὶ ταῦτα·  
 written what it-is-right to-do, what is this?  
 Παντα, φαναι, ὅσα-γε το κρατοῦν τῆς  
 Every-thing, said-he, whatever the ruling-power of-the

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\* The use of the *active* voice (γραφειν νομους) in this passage is not without peculiar force, and must be distinguished from the *middle* voice (γραφασθαι νομους): the active verb signifying that the few enact laws for the many, *not including themselves* under the same restrictions.

πολεως, βουλευσαμενον ἃ χρη ποιεῖν,  
 state, having-deliberated what it-is-right to-do,  
 γραψῇ, καλεῖται νομος. Καὶ ἂν οὖν  
 may-have-written, is-called law. And if then  
 τυραννος\* κρατῶν τῆς πολεως γραψῇ  
 a-tyrant bearing-rule-over the state should-have-written  
 τοῖς πολῖταις, ἃ χρη ποιεῖν, ἐστὶ καὶ ταῦτα  
 for-the citizens, what it-is-right to-do, is this-also  
 νομος; Καὶ ὅσα τυραννος ἀρχὼν γράφει,  
 law? , Also whatever a-tyrant bearing-sway writes,  
 φαναι, καὶ ταῦτα καλεῖται νομος. Δε βία  
 said-he, this-too is-called law. But violence  
 καὶ ἀνομία, φαναι, τί ἐστίν, ὦ Περικλεις;  
 and lawlessness, said-he, what is-it, O Pericles?  
 ἄρα-οὐχ ὅταν ὁ κρείττων, μὴ πείσας τὸν  
 Is-it-not when the stronger, not having-persuaded the  
 ἥττω, ἀλλὰ βιάσασθαι, ἀναγκασθὲν ποιεῖν  
 weaker, but used-violence, compels-him to-do  
 ο,τι ἂν-δοκῇ αὐτῷ; Ἐμοὶ γε δοκεῖ,  
 whatever may-seem-*fit* to-him? To-me at-least it-seems-*so*,  
 φαναι τὸν-Περικλεα. Καὶ ὅσα ἀρα τυραννος  
 said Pericles. And whatever then a-tyrant  
 γράφων, μὴ πείσας τοὺς πολῖτας,  
 writing, not having-persuaded the citizens,  
 ἀναγκαζέει ποιεῖν, ἐστὶ ἀνομία; Δοκεῖ μοι,  
 compels-*them* to-do, is-it lawlessness? It-seems-*so* to-me,

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\* Τυραννος means more properly "king" or "monarch;" but the Athenians were so extremely jealous of regal power, that the original sense of the term conveyed an idea no less offensive than its modern acceptation does at present.

φαναι τον-Περικλεα, γαρ-τοι ανατιθεμαι, ειναι  
 said Pericles, for I-retract-my-words, that-it-is  
 νομον, όσα τυραννος γραφει, μη πεισας.  
 law, whatever a-tyrant writes, not having-persuaded.

Δε όσα οί ολιγοι, μη πεισαντες, αλλα  
 But whatever the few, not having-persuaded, but  
 κρατου̐ντες, γραφουσι το̐ς πολλο̐ς, ποτερον-  
 as-bearing-rule, write for-the many, should-we-  
 φῶμεν ε̐ναι βιαν, η μη φῶμεν; Παντα  
 say that-it-is violence, or not say-so? Every-thing  
 όσα τις μη πεισας αναγκαζει τινα  
 whatever any-one not having-persuaded compels any-one  
 ποι̐ν, ειτε γραφων ειτε μη, δοκε̐ μοι, φαναι  
 to-do, whether by-writing or not, seems to-me, said  
 τον-Περικλεα, ε̐ναι βια μ̐λλον η νομος.  
 Pericles, to-be violence rather than law.

Και όσα αρα το π̐ν πληθος κρατου̐ν  
 And whatever then the whole multitude bearing-rule-over  
 τῶν εχοντων τα-χρηματα, γραφει μη πείσαν,  
 those having riches, writes, not having-persuaded,  
 αν-ειη βια μ̐λλον η νομος; Μαλα-τοι, ὦ  
 would-be violence rather than law? Certainly, O  
 Αλκιβιαδη, φαναι τον-Περικλεα· και ἡμε̐ς οντες  
 Alcibiades, said Pericles; and we being  
 τηλικου̐τοι, ἦμεν δεινοι τα-τοιαῦτα· γαρ  
 of-such-age-as-you, were clever in-such-things; for  
 τοιαῦτα και εμελετω̐μεν και εσοφίζομεθα,  
 such-things also we-studied and reasoned-upon,

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\* The force of the conjunction ποτερον, which is generally rendered "whether," may often be expressed with the verb in an interrogatory form.

οἷα-περ και συ νῦν δοκεῖς εμοι μελετᾶν.  
 as also you now seem to-me to-study.  
 Τον-δε Αλκιβιαδην φαναι, Εἰθε-συνεγενομένην\* σοι  
 And Alcibiades said, Would-I-had-been-with you  
 τότε, ὦ Περικλεις, ὅτε ἦσθα σεαυτοῦ-δεινοτατος †  
 then, O Pericles, when you-were at-your-cleverest  
 ταῦτα. Επει-ταχιστα τοινυν ὑπελαβον  
 in-these-things. As-soon-as therefore they-supposed  
 εἶναι κρειττονες τῶν πολιτευομενων,  
 that-they-were superior to-those directing-state-affairs,  
 προσησαν Σωκρατει-μεν ουκ ετι· (γαρ ουτε  
 they-came-to Socrates no longer; (for neither  
 ηρεσκεν αυτοῖς αλλως· εἴτε προσελ-  
 did-he-please them in-other-points; and-if-they came-  
 θοιεν, ηχθοντο ελεγχομενοι ὑπερ  
 to-him, they-were-displeased at-being-reproved for  
 ὧν ἡμαρτανον), δε επρατ-  
 what-things they-did-wrong), but they-proceeded-with-  
 τον τα τῆς πολεως, ἐνεκεν ὧν-περ  
 transacting the-affairs of-the state, for-sake of-which  
 και προσῆλθον Σωκρατει. Αλλα Κριτων-τε,  
 also they-had-come-to Socrates. But Crito,

\* Although the *optative* mood, agreeably to its name, would seem the proper form for the expression of a wish, yet if the wish relates to any thing past, the *indicative aorist* with εἰθε is employed.

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This story of Alcibiades is introduced to prove what was his real object in courting the society of Socrates; as the former was intended to show the actual terms of fellowship between Critias and the philosopher.

ἦν ὁμίλητης Σωκρατους, και Χαιρεφῶν, και  
 was a-companion of-Socrates, and Chærephon, and  
 Χαιρεκρατης, και Ἑρμοκρατης, και Σιμμιας, και  
 Chærecrates, and Hermocrates, and Simmias, and  
 Κεβης, και Φαιδωνδης, και αλλοι, οἱ συνῆσαν  
 Cebes, and Phædondes, and others, who were-with  
 ἐκεῖνῳ, ουχ ἵνα γενοιντο δημηγορικοι,  
 him, not that they-might-become popular-speakers,  
 η δικανικοι, αλλα ἵνα, γενομενοι καλοι τε  
 or pleaders, but that, having-become both-honourable  
 και αγαθοι, δυναιντο χρῆσθαι καλῶς  
 and good, they-might-be-able to-use well  
 οἰκῳ, και οἰκεταις, και οἰκειοις, και φιλοις,  
*their*-house, and domestics, and relations, and friends,  
 και πολει, και πολῖταις. Και ουδεις τουτων,  
 and city, and citizens. And not-one of-these,  
 ων ουτε νεωτερος ουτε πρεσβυτερος, ουτε  
 being either younger or older, either  
 εποιησε ουδεν κακον, ουτε εσχεν αιτιαν.  
 did aught evil, or had blame.

Αλλα Σωκρατης γε, εφη ὁ κατηγορος,  
 But Socrates at-least, said the accuser,  
 εδιδασκε προπηλακιζειν τους-πατερας, πειδων-μεν  
 taught to-insult fathers, persuading  
 τους συνοντας αὐτῷ, ποιεῖν σοφωτερους  
 those with him, *that he* made *them* wiser  
 τῶν πατερων, δε φασκων εξεῖναι κατα νομον  
 than *their*-fathers, and saying it-was-allowed in law  
 ἐλονται παρανοιας δῆσαι και τον-  
 for-one having-convicted-him of-insanity, to-bind even *his*-fa-  
 πατερα, χρωμενος τουτω τεκμηριῳ ὥς ειη  
 ther, using this as-an-argument that it-would-be

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 Chærecrates, and Hermocrates, and Simmias, and  
 Κεβῆς, καὶ Φαιδωνδῆς, καὶ ἄλλοι, οἱ συνῆσαν  
 Cebes, and Phædonides, and others, who were-with  
 ἐκείνῳ, οὐχ ἵνα γένοιντο δημηγορικοὶ,  
 him, not that they-might-become popular-speakers,  
 ἢ δίκανικοὶ, ἀλλὰ ἵνα, γένομενοι καλοὶ τε  
 or pleaders, but that, having-become both-honourable  
 καὶ ἀγαθοὶ, δύναιντο χρῆσθαι καλῶς  
 and good, they-might-be-able to-use well  
 οὐκῶ, καὶ οἰκεταῖς, καὶ οἰκειοῖς, καὶ φίλοις,  
*their*-house, and domestics, and relations, and friends,  
 καὶ πόλει, καὶ πολῖταις. Καὶ οὐδεὶς τούτων,  
 and city, and citizens. And not-one of-these,  
 ὢν οὔτε νεώτερος οὔτε πρεσβύτερος, οὔτε  
 being either younger or older, either  
 ἐποίησε οὐδὲν κακόν, οὔτε ἐσχεν αἰτίαν.  
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Ἀλλὰ Σωκρατῆς γε, εἶπε ὁ κατηγορὸς,  
 But Socrates at-least, said the accuser,  
 ἐδίδασκε προπηλακίζειν τοὺς-πατέρας, πείθων-μεν  
 taught to-insult fathers, persuading  
 τοὺς συνόντας αὐτῷ, ποιεῖν σοφωτέρους  
 those with him, *that he* made *them* wiser  
 τῶν πατέρων, δε φασκὼν ἐξεῖναι κατὰ νομὸν  
 than *their*-fathers, and saying it-was-allowed in law  
 ἔλονται παρανοίας δῆσαι καὶ τὸν-  
 for-one having-convicted-him of-insanity, to-bind even *his*-fa-  
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 ther, using this as-an-argument that it-would-be



νομιμον τον αμαθεστερον δεδεσθαι  
 lawful that-the more-ignorant-man should-be-bound  
 ὑπο τοῦ σοφωτερου. Δε Σωκρατης φετο τον-μεν  
 by the more-wise. But Socrates thought that-one  
 δεσμενοντα ἐνεκα αμαθιας αν-  
 putting-another-in-bonds on-account-of ignorance would-  
 και αυτον -δεδεσθαι δικαιως ὑπο τῶν επισταμενων  
 also himself -be-bound justly by those knowing  
 ὃ αυτος μη-επισταται, και ἐνεκα τῶν-τοιουτων  
 what he did-not-know, and on-account-of such-things  
 πολλακις εσκοπει, τι αμαθια διαφερει μα-  
 often he-considered, in-what ignorance differs from-  
 νιας· και τους-μεν μαινομενους φετο αν-  
 madness: and those who-are-mad he-thought would-  
 δεδεσθαι συμφεροντως και αυτοῖς και τοῖς-  
 be-bound advantageously both to-themselves and their-  
 φιλοις, τους-δε μη επισταμενους τα δεοντα,  
 friends, but-those not knowing the-things proper,  
 αν-μανθανειν δικαιως παρα τῶν επισταμενων.\*  
 would-learn justly from those knowing.  
 Αλλα Σωκρατης γε, εφη ὁ κατηγορος, ποιει  
 But Socrates at-least, said the accuser, caused  
 ου μονον τους πατερας, αλλα και τους αλλους  
 not only the fathers, but also the other  
 συγγενεῖς εἶναι εν ατιμια παρα τοῖς συνοῦσι  
 relatives to-be in dishonour with those with

---

\* Socrates adduced an acknowledged case by way of argument, to establish a new conclusion, without dwelling on the premises, which he could not alter; whereas the accuser represented him as recommending the practice, which he merely mentioned as a strong illustration of a different position.

αὐτῷ, λεγων ὡς οἱ-συγγενεῖς ὠφελοῦσιν οὐτε  
him, asserting that relatives advantage neither  
τοὺς καμνοντας, οὐτε τοὺς δικάζομενους, ἀλλὰ  
those sick, nor those involved-in-law-suits, but  
οἱ-ιατροὶ τοὺς-μεν, — τοὺς-δε, οἱ  
*that-physicians-advantage the-former,—and-the-latter, those*  
ἐπισταμενοὶ συνδικεῖν.\* Δε εφη, αὐτον  
knowing-how to-plead-for-*them*. But he-said, that-he  
λεγειν καὶ περὶ τῶν-φίλων, ὡς οὐδεν ὀφελος  
asserted also concerning friends, *that-it-is* no use  
εἶναι εὐνους, εἰ-μη δυνησονται καὶ ὠφε-  
to-be well-meaning, unless they-shall-be-able also to-ad-  
λεῖν· δε αὐτον φασκειν τοὺς εἰδοτας  
vantage; and that-he declared that-those knowing  
τα δεοντα, καὶ δυναμενους ἐρμηνεῦσαι εἶναι  
the-*things* proper, and able to-interpret are  
μονους ἀξιους τιμῆς· αὐτον οὖν ἀναπειθοντα  
alone worthy of-honour; that-he therefore persuading  
τοὺς νεους, ὡς αὐτος εἰη σοφωτατος-τε καὶ  
the young, that himself was both-wisest and  
ἱκανωτατος ποιῆσαι ἄλλους σοφους, οὕτω  
most-competent to-make others wise, so  
διατιθεναὶ τοὺς συνοντας αὐτῷ, ὥστε τοὺς ἄλλους  
disposed those with him, that the rest-of-men

---

\* So extensive was the licence allowed at Athens, by the democratic form of government, for the annoyance of wealthy individuals by actions at law, that the rich were constantly exposed to most vexatious suits, from the envy and caprice of their fellow-citizens. It was therefore absolutely necessary for any person having property to lose, to engage the support of some eloquent advocate, in order to avoid the ruinous effects of this levelling system, openly countenanced by the ruling power in the state.

εἶναι μηδαμοῦ παρα αυτοῖς προς  
 were of-no-account with them in-comparison-of  
 ἑαυτον. Δε εγω οἶδα αυτον μεν και λεγοντα  
 himself. But I knew him indeed also speaking  
 ταῦτα περι πατερων-τε και τῶν αλλων  
 these-things concerning both-fathers and the other  
 συγγενῶν, και περι φιλων. Και προς  
 relations, and concerning friends. And besides  
 τουτοις-γε, ὅτι, τῆς ψυχῆς ἐξελθουσης, εν  
 these, that, the soul having-gone-forth, in  
 ἣ μονη γινεται φρονησις, ἐξενεγκαντες  
 which alone exists intelligence, men having-carried-out  
 το σῶμα τοῦ οικειοτατου-ανδρωπου την  
 the body of-the most-intimate-friend as-quick  
 ταχιστην,\* αφανιζουσιν. Δε ελεγε ὅτι ἕκαστος,†  
 as-possible, put-it-out-of-sight. And he-said that each-person,  
 και ζῶν, ὅτι τοῦ ἑαυτοῦ σωματος, ὅ  
 even while-living, whatever of his-own body, which  
 μαλιστα παντων φιλεῖ, αν-ῆ αρχεῖον και  
 most of-all he-loves, be useless and  
 ανωφελες, αυτος-τε αφαιρεῖ, και παρεχει  
 unprofitable, both-he-himself removes, and allows  
 αλλω. Γαρ αυτοι-τε αφαιροῦσι αὐτῶν  
 another-to-do-so. For both-themselves remove their

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\* The accusative feminine of the adjective is often used *adverbially*: in this passage the substantive ὁδον may be understood, as signifying "the shortest way."

† This argument is sometimes adduced as a pointed instance of the homeliness of illustration occasionally employed by Socrates.

ονυχας-τε,\* και τριχας, και τυλους, και παρεχουσι  
 nails, and hairs, and corns, and commit  
 τοῖς-ιατροῖς και αποτεμνειν και αποκᾶειν μετα-τε  
 to-physicians even to-cut-off and burn-off both-with  
 πονων και αλγηδονων, και χαριν τουτου  
 trouble and pains, and in-return-for this  
 οιονται δεῖν και τινειν αυτοῖς μισθον.  
 they-think they-ought even to-pay them a-fee.  
 Και το σιαλον αποπτουσιν εκ του στοματος  
 And the saliva men spit-out from the mouth  
 ὡς πορρώτατω δυνανται, διοτι ενον ωφελεῖ-μεν  
 as far-as they-can, because being-in it-advantages  
 αυτους ουδεν, δε βλαπτει πολυ μᾶλλον.  
 them naught, but injures-them much rather.  
 Ταῦτα-μεν οὖν ελεγεν, ου διδασκων κατορυττειν  
 These-things then he-said, not as teaching to-bury  
 τον-μεν πατερα ζῶντα, δε κατατεμνειν ἑαυτον,  
 the father while-alive, and to-cut-in-pieces one's-self,  
 αλλα επιδεικνυων, ὅτι το αφρον  
 but demonstrating, that what-is without-intelligence  
 εστι ατῖμον. Και παρεκαλει επιμελεῖσθαι του-  
 is without-honour. And he-exhorted to-take-care to-

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\* The particle τε combined with the first of a connected series of words cannot always be translated "both," as it is frequently attached, when there is more than one subsequent term: on these occasions, however, it must be considered as implying that the several words are intimately connected, being employed to engage attention to the whole detail. In prose composition τε is not often a connecting particle in the strict sense of the phrase, being commonly attached only to the first word of a series.

εἶναι ὥς-φρονιμωτατον και ωφελιμωτατον,\* ὅπως,  
 be as-intelligent and useful-as-possible, that,  
 εαν-τε βουληται† τιμᾶσθαι ὑπο πατρος, εαν-τε  
 if one-wish to-be-honoured by father, and-if  
 ὑπο ἀδελφοῦ, εαν-τε ὑπο τινος αλλου, μη-  
 by brother, and-if by any other, one-should-not-  
 αμελῇ, πιστευων τῷ εἶναι οικείος, αλλα  
 be-negligent, trusting in-the being related, but  
 πειρᾶται, ὑπο ὧν αν-βουλοιτο  
 should-endeavour, by whomsoever one-might-wish  
 τιμᾶσθαι, τουτοις εἶναι ωφελιμος.  
 to-be-honoured, to-these to-be advantageous.

Ὁ-δε κατηγορος εφη, αυτον και εκλεγομενον  
 But-the accuser said, that-he also selecting-from  
 τῶν ενδοξοτατων ποιητῶν τα πονηροτατα, και  
 the most-approved poets the worst-parts, and  
 χρωμενον τουτοις μαρτυριοις, διδασκειν τους  
 using these as-testimonies, taught those  
 συνοντας εἶναι κακουργους και τυραννικους.  
 with-him to-be evil-doers and tyrannical.

Το-μεν Ἡσιοδου —

The-verse of-Hesiod —

“ Ουδεν-δε εργον ονειδος, δε αεργειη το-ονειδος,”  
 “ No work is a-disgrace, but idleness is a-disgrace,”

\* This conjunction ὥς is often put with the superlative of the adjective, like *quam* in Latin, to express the highest possible degree of the quality; when some part of the verb *δυναται* must be understood, as fully expressed in the above sentence with *πορώτατω*.

† The indefinite subject *τις*, “any one,” is sometimes omitted with the singular of the verb as well as with the plural.

— αὐτον λεγειν τοῦτο δη, ὥς ὁ ποιητης κελευοι  
 —that-he quoted this indeed, as-if the poet commanded  
 ἀπεχεσθαι μηδενος εργου μητε αδικου μητε  
 to-refrain-from no work either unjust or  
 αισχροῦ, ἀλλα ποιεῖν και ταῦτα ἐπι τῷ-κερδει. Δε  
 unseemly, but to-do even this for gain. But  
 Σωκρατης, ἐπει διωμολογησατο το-μεν-εἶναι  
 Socrates, since he-confessed-throughout that-to-be  
 εργατην εἶναι ωφελιμον-τε ανθρωπῳ και αγαθον,  
 a-worker is both-useful to-man and good,  
 το-δε αργον βλαβερον-τε και κακον, και  
 but to-be an-idler is both-hurtful and bad, ;and  
 το-μεν-εργαζεσθαι αγαθον, το-δε-αργεῖν κακον,  
 that-to-be-employed is good, but-to-be-unemployed is-bad,  
 ἐφη-τε τους-μεν ποιοῦντας τι αγαθον εργαζεσθαι,  
 both-said that-those doing aught good are-employed,  
 και εἶναι εργατας, τους-δε κυβευοντας, η  
 and are workers, but-those playing-at-dice, or  
 ποιοῦντας τι αλλο πονηρον και ἐπιζημιον  
 doing any-thing else evil and hurtful  
 ἀπεκαλει αργους.\* Ἐκ τουτων-δε το αν-εχοι  
 he-called idlers. From these-things the-verse would-be  
 ορθῶς —  
 right —

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\* The argument of Socrates is this : — Nothing can be called *work* (*εργον*) but what is good and useful, all pernicious occupation of time being unworthy of the name ; consequently the verse cannot possibly be construed into a recommendation of useless pursuits, which are equivalent to *idleness*, (*αεργειη*).

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 he-might-meet-with, him he-restrained, standing-near,  
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 διδισσιςθαι ὡς κακον· αλλα καθησο-τε αυτος,  
 to-tremble like a-coward; but both-sit-down yourself,  
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 useful neither in-word nor deed, and competent  
 βοηθεῖν μητε στρατευματι μητε πολει, μητε τῳ  
 to-assist neither army nor city, nor the  
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 παιεσθαι), αλλα εφη, δεῖν τους οντας  
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 ωφελιμους μητε λογῳ μητε εργῳ, και ικανους  
 useful neither in-word nor deed, and competent  
 βοηθεῖν μητε στρατευματι μητε πολει, μητε τῳ  
 to-assist neither army nor city, nor the  
 δημῳ\* αυτω, ει τι δεοι, αλλως-τε εαν  
 people itself, if aught were-needful, especially if  
 προς τουτω ὥσι θρασεῖς, παντα τροπον  
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 κωλυεσθαι, και-αν τυγχανωσιν οντες  
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 very rich. But Socrates at-least, contrary-to  
 τουτων, ἦν φανερος ων και δημοτικος,\* και  
 these-things, was manifest being both affable, and

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\* Δημοτικος, more literally "popular," i. e. easy of access to all people. — Observe the iteration of the word δῆμος, in answer to the charge brought against Socrates of despising "the people."



οἷα-περ και συ νῦν δοκεῖς εμοι μελετᾶν.  
 as also you now seem to-me to-study.  
 Τον-δε Αλκιβιαδην φαναι, Εἰθε-συνεγενομένη\* σοι  
 And Alcibiades said, Would-I-had-been-with you  
 τότε, ὦ Περικλεις, ὅτε ἦσθα σεαυτοῦ-δεινοτατος †  
 then, O Pericles, when you-were at-your-cleverest  
 ταῦτα. Επει-ταχιστα τοινυν ὑπελαβον  
 in-these-things. As-soon-as therefore they-supposed  
 εἶναι κρειττονες τῶν πολιτευομενων,  
 that-they-were superior to-those directing-state-affairs,  
 προσησαν Σωκρατει-μεν ουκ ετι (γαρ ουτε  
 they-came-to Socrates no longer; (for neither  
 ηρεσκεν αυτοῖς αλλως· εἴτε προσελ-  
 did-he-please them in-other-points; and-if-they came-  
 θοιεν, ηχθοντο ελεγχομενοι ὑπερ  
 to-him, they-were-displeased at-being-reproved for  
 ὧν ἡμαρτανον), δε επρατ-  
 what-things they-did-wrong), but they-proceeded-with-  
 τον τα τῆς πολεως, ἐνεκεν ὧν-περ  
 transacting the-affairs of-the state, for-sake of-which  
 και προσῆλθον Σωκρατει. Αλλα Κριτων-τε,  
 also they-had-come-to Socrates. But Crito,

\* Although the *optative* mood, agreeably to its name, would seem the proper form for the expression of a *wish*, yet if the wish relates to any thing *past*, the *indicative* aorist with εἰθε is employed.

† Literally — “cleverest of yourself;” i. e. cleverer than you were at any other time of life.

This story of Alcibiades is introduced to prove what was his real object in courting the society of Socrates; as the former was intended to show the actual terms of fellowship between Critias and the philosopher.

ἦν ὁμίλητης Σωκρατους, και Χαιρεφῶν, και  
 was a-companion of-Socrates, and Chærephon, and  
 Χαιρεκρατης, και Ἑρμοκρατης, και Σιμμιας, και  
 Chærecrates, and Hermocrates, and Simmias, and  
 Κεβης, και Φαιδωνδης, και αλλοι, οἱ συνῆσαν  
 Cebes, and Phædondes, and others, who were-with  
 ἐκείνῳ, ουχ ἵνα γένοιεντο δημηγορικοι,  
 him, not that they-might-become popular-speakers,  
 η δικανικοι, αλλα ἵνα, γενομενοι καλοι τε  
 or pleaders, but that, having-become both-honourable  
 και αγαθοι, δυναιεντο χρῆσθαι καλῶς  
 and good, they-might-be-able to-use well  
 οίκῳ, και οἰκεταῖς, και οἰκειοῖς, και φίλοις,  
*their*-house, and domestics, and relations, and friends,  
 και πόλει, και πολῖταις. Και ουδεις τούτων,  
 and city, and citizens. And not-one of-these,  
 ὧν ουτε νεωτερος ουτε πρεσβυτερος, ουτε  
 being either younger or older, either  
 ἐποίησε ουδεν κακόν, ουτε ἐσχεν αἰτίαν.  
 did aught evil, or had blame.

Αλλα Σωκρατης γε, εφη ὁ κατηγορος,  
 But Socrates at-least, said the accuser,  
 ἐδίδασκε προπηλακιζειν τοὺς-πατερας, πειθων-μεν  
 taught to-insult fathers, persuading  
 τοὺς συνοντας αὐτῷ, ποιεῖν σοφωτεροὺς  
 those with him, *that he* made *them* wiser  
 τῶν πατέρων, δε φασκων ἐξεῖναι κατα νομον  
 than *their*-fathers, and saying it-was-allowed in law  
 ἔλουντι παρανοίας δῆσαι και τον-  
 for-one having-convicted-him of-insanity, to-bind even *his*-fa-  
 πατερα, χρωμενος τούτῳ τεκμηριῳ ὥς εἰη  
 ther, using this as-an-argument that it-would-be

νομιμον τον αμαθεστερον δεδεσθαι  
 lawful that-the more-ignorant-man should-be-bound  
 ὑπο τοῦ σοφωτερου. Δε Σωκρατης ωετο τον-μεν  
 by the more-wise. But Socrates thought that-one  
 δεσμευοντα ἐνεκα αμαθιας αν-  
 putting-another-in-bonds on-account-of ignorance would-  
 και αυτον -δεδεσθαι δικαιως ὑπο τῶν επισταμενων  
 also himself -be-bound justly by those knowing  
 ἃ αυτος μη-επισταται, και ἐνεκα τῶν-τοιουτων  
 what he did-not-know, and on-account-of such-things  
 πολλακις εσκοπει, τι αμαθια διαφερει μα-  
 often he-considered, in-what ignorance differs from-  
 νιας· και τους-μεν μαινομενους ωετο αν-  
 madness: and those who-are-mad he-thought would-  
 δεδεσθαι συμφερωντως και αυτοῖς και τοῖς-  
 be-bound advantageously both to-themselves and their-  
 φιλοις, τους-δε μη επισταμενους τα δεοντα,  
 friends, but-those not knowing the-things proper,  
 αν-μανθανειν δικαιως παρα τῶν επισταμενων.\*  
 would-learn justly from those knowing.  
 Αλλα Σωκρατης γε, εφη ὁ κατηγορος, ποιεῖ  
 But Socrates at-least, said the accuser, caused  
 ου μονον τους πατερας, αλλα και τους αλλους  
 not only the fathers, but also the other  
 συγγενεῖς εἶναι εν ατιμια παρα τοῖς συνοῦσι  
 relatives to-be in dishonour with those with

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\* Socrates adduced an acknowledged case by way of argument, to establish a new conclusion, without dwelling on the premises, which he could not alter; whereas the accuser represented him as recommending the practice, which he merely mentioned as a strong illustration of a different position.

αὐτῷ, λεγὼν ὡς οἱ-συγγενεῖς ὠφελοῦσιν οὐτε  
 him, asserting that relatives advantage neither  
 τοὺς καμνοντάς, οὐτε τοὺς δικάζομενους, ἀλλὰ  
 those sick, nor those involved-in-law-suits, but  
 οἱ-ιατροὶ τοὺς-μεν, — τοὺς-δε, οἱ  
*that-physicians-advantage the-former,—and-the-latter, those*  
 ἐπιστάμενοι συνδικεῖν.\* Δε εἶπεν, αὐτὸν  
 knowing-how to-plead-for-them. But he-said, that-he  
 λεγὼν καὶ περὶ τῶν-φίλων, ὡς οὐδὲν ὄφελος  
 asserted also concerning friends, that-it-is no use  
 εἶναι εὐνοῦς, εἰ-μὴ δυνήσονται καὶ ὠφε-  
 to-be well-meaning, unless they-shall-be-able also to-ad-  
 λεῖν· δε αὐτὸν φασκεῖν τοὺς εἰδοτάς  
 vantage; and that-he declared that-those knowing  
 τὰ δεόντα, καὶ δυναμένους ἐρμηνεύσαι εἶναι  
 the-things proper, and able to-interpret are  
 μόνους ἀξιους τιμῆς· αὐτὸν οὖν ἀναπειθόντα  
 alone worthy of-honour; that-he therefore persuading  
 τοὺς νέους, ὡς αὐτὸς εἷη σοφώτατος-τε καὶ  
 the young, that himself was both-wisest and  
 ἱκανώτατος ποιῆσαι ἄλλους σοφούς, οὕτω  
 most-competent to-make others wise, so  
 διατιθεῖναι τοὺς συνοντάς αὐτῷ, ὥστε τοὺς ἄλλους  
 disposed those with him, that the rest-of-men

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\* So extensive was the licence allowed at Athens, by the democratic form of government, for the annoyance of wealthy individuals by actions at law, that the rich were constantly exposed to most vexatious suits, from the envy and caprice of their fellow-citizens. It was therefore absolutely necessary for any person having property to lose, to engage the support of some eloquent advocate, in order to avoid the ruinous effects of this levelling system, openly countenanced by the ruling power in the state.

εἶναι μηδαμοῦ παρα αυτοῖς προς  
 were of-no-account with them in-comparison-of  
 ἑαυτον. Δε εγω οἶδα αυτον μεν και λεγοντα  
 himself. But I knew him indeed also speaking  
 ταῦτα περι πατερων-τε και τῶν αλλων  
 these-things concerning both-fathers and the other  
 συγγενῶν, και περι φιλων. Και προς  
 relations, and concerning friends. And besides  
 τουτοις-γε, ὅτι, τῆς ψυχῆς ἐξελθουσης, εν  
 these, that, the soul having-gone-forth, in  
 ᾗ μονη γινεται φρονησις, ἐξενεγκαντες  
 which alone exists intelligence, men having-carried-out  
 το σῶμα τοῦ οικειοτατου-ανθρωπου την  
 the body of-the most-intimate-friend as-quick  
 ταχιστην,\* αφανιζουσιν. Δε ελεγε ὅτι ἕκαστος,†  
 as-possible, put-it-out-of-sight. And he-said that each-person,  
 και ζῶν, ὅτι τοῦ ἑαυτοῦ σωματος, ὅ  
 even while-living, whatever of his-own body, which  
 μαλιστα παντων φιλεῖ, αν-ᾗ αρχεῖον και  
 most of-all he-loves, be useless and  
 ανωφελες, αυτος-τε αφαιρεῖ, και παρεχει  
 unprofitable, both-he-himself removes, and allows  
 αλλω. Γαρ αυτοι-τε αφαιροῦσι αὐτῶν  
 another-to-do-so. For both-themselves remove their

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\* The accusative feminine of the adjective is often used *adverbially*: in this passage the substantive ὁδον may be understood, as signifying "the shortest way."

† This argument is sometimes adduced as a pointed instance of the homeliness of illustration occasionally employed by Socrates.

ονυχας-τε,\* και τριχας, και τυλους, και παρεχουσι  
 nails, and hairs, and corns, and commit  
 τοῖς-ιατροῖς και αποτεμνειν και αποκᾶειν μετα-τε  
 to-physicians even to-cut-off and burn-off both-with  
 πονων και αλγηδονων, και χαριν τουτου  
 trouble and pains, and in-return-for this  
 οιονται δειν και τινειν αυτοῖς μισθον.  
 they-think they-ought even to-pay them a-fee.  
 Και το σιαλον αποπτουουσιν εκ του στοματος  
 And the saliva men spit-out from the mouth  
 ὡς πορρωτατω δυνανται, διοτι ενον ωφελεῖ-μεν  
 as far-as they-can, because being-in it-advantages  
 αυτους ουδεν, δε βλαπτει πολυ μαλλον.  
 them naught, but injures-them much rather.  
 Ταῦτα-μεν οὖν ελεγεν, ου διδασκων κατορυττειν  
 These-things then he-said, not as teaching to-bury  
 τον-μεν πατερα ζῶντα, δε κατατεμνειν ἑαυτον,  
 the father while-alive, and to-cut-in-pieces one's-self,  
 αλλα επιδεικνυνων, ὅτι το αφρον  
 but demonstrating, that what-is without-intelligence  
 εστι ατιμον. Και παρεκαλει επιμελεισθαι του-  
 is without-honour. And he-exhorted to-take-care to-

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\* The particle τε combined with the first of a connected series of words cannot always be translated "both," as it is frequently attached, when there is more than one subsequent term: on these occasions, however, it must be considered as implying that the several words are intimately connected, being employed to engage attention to the whole detail. In prose composition τε is not often a connecting particle in the strict sense of the phrase, being commonly attached only to the first word of a series.

εἶναι ὥς-φρονιμωτατον και ωφελιμωτατον,\* ὅπως,  
 be as-intelligent and useful-as-possible, that,  
 εαν-τε βουληται† τιμᾶσθαι ὑπο πατρος, εαν-τε  
 if one-wish to-be-honoured by father, and-if  
 ὑπο αδελφοῦ, εαν-τε ὑπο τινος αλλου, μη-  
 by brother, and-if by any other, one-should-not-  
 αμελῇ, πιστευων τῷ εἶναι οικεῖος, αλλα  
 be-negligent, trusting in-the being related, but  
 πειρᾶται, ὑπο ὧν αν-βουλοιτο  
 should-endeavour, by whomsoever one-might-wish  
 τιμᾶσθαι, τουτοις εἶναι ωφελιμος.  
 to-be-honoured, to-these to-be advantageous.

Ὁ-δε κατηγορος εφη, αυτου και εκλεγομενον  
 But-the accuser said, that-he also selecting-from  
 τῶν ενδοξοτατων ποιητῶν τα πονηροτατα, και  
 the most-approved poets the worst-parts, and  
 χρωμενον τουτοις μαρτυριοις, διδασκειν τους  
 using these as-testimonies, taught those  
 συνοντας εἶναι κακουργους και τυραννικους.  
 with-him to-be evil-doers and tyrannical.

Το-μεν Ἡσιοδου —

The-verse of-Hesiod —

“ Ουδεν-δε εργον ονειδος, δε αεργειη το-ονειδος,”  
 “ No work is a-disgrace, but idleness is a-disgrace,”

\* This conjunction ὥς is often put with the superlative of the adjective, like *quam* in Latin, to express the highest possible degree of the quality ; when some part of the verb *δυναται* must be understood, as fully expressed in the above sentence with *πορώτατω*.

† The indefinite subject *τις*, “ any one,” is sometimes omitted with the singular of the verb as well as with the plural.

— αὐτον λεγειν τοῦτο δη, ὥς ὁ ποιητης κελευοι  
 —that-he quoted this indeed, as-if the poet commanded  
 ἀπεχεσθαι μηδενος εργου μητε αδικου μητε  
 to-refrain-from no work either unjust or  
 αισχροῦ, ἀλλα ποιεῖν και ταῦτα ἐπι τῷ-κερδει. Δε  
 unseemly, but to-do even this for gain. But  
 Σωκρατης, ἐπει διωμολογησατο το-μεν-εἶναι  
 Socrates, since he-confessed-throughout that-to-be  
 εργατην εἶναι ωφελιμον-τε ανθρωπῳ και αγαθον,  
 a-worker is both-useful to-man and good,  
 το-δε αργον βλαβερον-τε και κακον, και  
 but to-be an-idler is both-hurtful and bad, ;and  
 το-μεν-εργαζεσθαι αγαθον, το-δε-αργεῖν κακον,  
 that-to-be-employed is good, but-to-be-unemployed is-bad,  
 ἐφη-τε τούς-μεν ποιοῦντας τι αγαθον εργαζεσθαι,  
 both-said that-those doing aught good are-employed,  
 και εἶναι εργατας, τους-δε κυβευοντας, η  
 and are workers, but-those playing-at-dice, or  
 ποιοῦντας τι αλλο πονηρον και ἐπιζημιον  
 doing any-thing else evil and hurtful  
 ἀπεκαλει αργους.\* Ἐκ τουτων-δε το αν-εχοι  
 he-called idlers. From these-things the-verse would-be  
 ορθῶς —  
 right —

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\* The argument of Socrates is this : — Nothing can be called *work* (εργον) but what is good and useful, all pernicious occupation of time being unworthy of the name ; consequently the verse cannot possibly be construed into a recommendation of useless pursuits, which are equivalent to *idleness*, (αεργειη).



“ Εργον δε ουδεν ονειδος, δε αεργειη το-  
 “ Work indeed is no disgrace, but idleness is-dis-  
 ονειδος.” ‘Ο-δε κατηγορος εφη αυτον πολλακις  
 grace.” But-the accuser said that-he often  
 λεγειν το ‘Ομηρου — ὅτι Οδυσσευς  
 quoted that of-Homer — that Ulysses

“ ‘Οντινα-μεν βασιλῆα και εξοχον ανδρα  
 “ Whatsoever king and chief man  
 κιχειη, τον-δε ερητυσασκε, παραστας,  
 he-might-meet-with, him he-restrained, standing-near,  
 αγανοῖς επεεσσιν· ‘ Δαιμονιε, ου-εοικε σε  
 with-mild words; ‘ Good-friend, it-is-not-meet for-thee  
 δειδισσεσθαι ὡς κακον· αλλα καθησο-τε αυτος,  
 to-tremble like a-coward; but both-sit-down yourself,  
 και ιδρυε αλλους λαους.’ Δε ὄν ανδρα  
 and seat other people.’ But whatever man  
 δημου, αὔ, ιδοι-τε,  
 of-the-populace, on-the-other-hand, he-might-both-see,  
 εφευροι-τε βοωντα, τον ελασασκεν σκηπτρῳ,  
 and-might-find clamouring, him he-smote with-sceptre,  
 ομοκλησασκε-τε μυθῶ· ‘ Δαιμονιε,\* ἦσο  
 and-loudly-menaced with-command; ‘ Fellow, sit  
 ατρεμας, και ακουε μῦθον αλλων, οἱ εἰσι  
 quiet, and hear command of-others, who are  
 φερτεροι σεο· δε συ απτολεμος, και  
 better than thou; but thou art unwarlike, and

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\* Δαιμονιος admits two opposite senses, as being derived from δαιμων, a genius, or spirit, either good or evil. Thus our own terms “ good friend” and “ fellow,” though not really opposed, may be used to convey a very different meaning.

αναλκεις, ουδε ποτε εναριθμιος εν πολεμῳ  
 spiritless, nor ever to-be-numbered in battle  
 ουτε ενι βουλῃ.' "  
 or in council.' "

Αυτον δη εξηγείσθαι ταῦτα, ὡς ὁ ποιητης  
 That-he indeed interpreted these, as-if the poet  
 επαινοιη τους δημοτας και πενητας παιεσ-  
 recommended that-the populace and poor should-  
 σαι. Δε Σωκρατης ου-ελεγεν ταῦτα, (και-γαρ  
 be-beaten. But Socrates meant-not this, (for  
 οὕτω-γε αν-ωετο εαυτον δεῖν  
 at-this-rate he-would-have-thought that-himself ought  
 παιεσθαι), αλλα εφη, δεῖν τους οντας  
 to-be-beaten), but he-said, that-it-is-right that-those being  
 ωφελιμους μητε λογῳ μητε εργῳ, και ικανους  
 useful neither in-word nor deed, and competent  
 βοηθεῖν μητε στρατευματι μητε πολει, μητε τῳ  
 to-assist neither army nor city, nor the  
 δημῳ\* αυτῳ, ει τι δεοι, αλλως-τε εαν  
 people itself, if aught were-needful, especially if  
 προς τουτῳ ὥσι θρασεῖς, παντα τροπον  
 besides this they-should-be audacious, by-all means  
 κωλυεσθαι, και-αν τυγχανωσιν οντες  
 should-be-restrained, although they-might-happen to-be  
 πανυ πλουσιοι. Αλλα Σωκρατης γε, τα-εναντια  
 very rich. But Socrates at-least, contrary-to  
 τουτων, ἦν φανερος ὢν και δημοτικος,\* και  
 these-things, was manifest being both affable, and

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\* Δημοτικος, more literally "popular," i. e. easy of access to all people. — Observe the iteration of the word *δῆμος*, in answer to the charge brought against Socrates of despising "the people."

φιλανθρωπος. Γαρ εκείνος λαβων πολλους  
 humane. For he having-received many  
 επιθυμητας, και αστους και ξενους, επραξατο  
 desirous-of-it, both citizens and strangers, exacted  
 ουδενα μισθον πωποτε τῆς-συνουσιας, αλλα  
 no recompence at-any-time for-his-companionship, but  
 πᾶσιν ἀφθονως επηρκει τῶν-ἑαυτοῦ τινες  
 to-all ungrudgingly communicated of-his-own: some  
 ὧν, λαβοντες μικρα μερη παρα εκεινου  
 of-whom, having-received small parts from him  
 προΐκα, επωλουν πολλοῦ τοῖς-αλλοις, και  
 gratis, sold-them at-a-high-price to-others, and  
 ουκ-ησαν, ὡσπερ εκείνος, δημοτικος γαρ τοῖς  
 were-not, as he-was, affable; for to-those  
 μη εχουσι χρηματα διδοναι ουκ-ηθελον δια-  
 not having money to-give they-would-not dis-  
 λεγεσθαι. Αλλα Σωκρατης γε, και προς  
 course. But Socrates at-least, also in-the-estimation  
 τους-αλλους ανθρωπους παρείχε κοσμον τῇ  
 of-other men afforded ornament to-the  
 πολει, πολλῷ μᾶλλον η Λιχας τῇ Λακεδαι-  
 city, much more than Lichas to-that of-the-La-  
 μονιων, ὅς γεγονε ονομαστος επι τούτῳ.  
 cedemonians, who became renowned on this-account.  
 Γαρ Λιχας μεν εδειπνιζε τους ξενους  
 For Lichas indeed feasted the strangers  
 επιδημοῦντας εν Λακεδαιμονι ταῖς γυμνο-  
 sojourning in Lacedæmon at-the games-of-naked-  
 παιδιαις.\* δε Σωκρατης, δια παντος τοῦ-βιου,  
 boys; but Socrates, through all his life,

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\* This *gymnopædia* was a festival peculiar to the Spartans, whose religious ceremonies kept in view the general principles of the legis-

δαπανῶν τα-ἑαυτοῦ,\* ὠφελει τα μεγαιστα  
 expending his-own, advantaged in-the greatest-things  
 παντας τους βουλομενους· γαρ ποιῶν τους  
 all those wishing-it; for making those  
 συγγιγνομενους βελτίους, απεπεμπεν.  
 who-were-with-him better, he-then-only-dismissed-them.

Δη Σωκρατης, ὦν τοιοῦτος, εδοκει εμοι  
 Truly-then Socrates, being such-a-man, seemed to-me  
 μεν εἶναι αξιος τιμῆς τῇ πολει μᾶλλον  
 indeed to-be worthy of-honour from-the state rather  
 η θανατου. και τις σκοπῶν κατα  
 than of-death: and any-one considering according-to  
 τους νομους αν-ευροι τοῦτο. Γαρ κατα  
 the laws would-discover this. For according-to  
 τους νομους, εαν τις γενηται φανερος κλεπτων,  
 the laws, if any-one become manifest stealing,  
 η λωποδυτων,† η βαλαντιοτομῶν, η τοιχωρυχῶν,‡  
 or clothes-snatching, or purse-cutting, or house-breaking,  
 η ανδραποδιζομενος, η ιεροσῦλῶν, τουτοις §  
 or kidnapping, or temple-robbing, to-these

lation of Lycurgus, encouraging the exhibition of all manly exercises.

\* Τα ἑαυτοῦ, "the resources of himself;" not worldly wealth, for he possessed none,—but treasures of wisdom, which he possessed abundantly.

† From the constant practice of public bathing, and exercise in the palæstra, so great facilities were afforded for this offence, that a specific law was enacted for its prevention, and its commission to a certain extent was capitally punished.

‡ Τοιχωρυχῶν—literally "wall-boring," from τοῖχος, a wall, and ορυττω. to dig.

§ On account of the collective sense in which τις is often used, the word which refers to this indefinite pronoun is sometimes put in the plural number.

ἡ ἕξις ἐστὶν θάνατος ὧν αἰτίος  
 the penalty is death; from which offence he  
 πλείστον πάντων ἀνθρώπων ἀπέχεσθαι.  
 most of all men refrained.

Ἀλλὰ μὲν οὔτε πολέμου συμβάντος  
 But in-truth neither of-war succeeding  
 κακῶς τῇ γε πόλει, οὔτε στάσεως, οὔτε προδοσίας,  
 ill to-the state, nor of-sedition, nor of-betrayal,  
 οὔτε οὐδενος ἄλλου κακοῦ, ἐγένετο πώποτε  
 nor of-any other wickedness, was-he at-any-time  
 αἰτίος.\* Οὐδὲ μὲν ἰδίᾳ γε πώποτε οὔτε  
 the-author. Nor-even privately indeed at-any-time did-  
 ἀπεστερησέν οὐδένᾳ ἀνθρώπων ἀγαθῶν, οὔτε  
 he-either-deprive any-one of-men of-goods, or  
 περιεβαλεν κακοῖς ἄλλα οὐδὲ πώποτε ἔσχε  
 involve-any-one in-ills; but not-even ever had-he  
 αἰτίαν οὐδενος τῶν εἰρημένων.  
 blame for-any of-the said-offences.

Πῶς οὖν ἀν-ειη ἐνοχος τῇ γραφῇ;  
 How then could-he-be liable to-the indictment?  
 ὅς ἀντι τοῦ μὴ νομίζειν θεοὺς μὲν,  
 who instead of-the not acknowledging Gods indeed,  
 (ὥς ἐγεγραπτο ἐν τῇ γραφῇ) ἦν φανερός  
 (as had-been-written in the indictment) was evident  
 θεραπεύων τοὺς θεοὺς μάλιστα τῶν ἄλλων  
 worshipping the Gods more than-the rest  
 ἀνθρώπων† δὲ ἀντι τοῦ διαφθεῖρειν τοὺς  
 of-men: and instead of-the corrupting the

\* αἰτίος might be rendered "chargeable," as αἰτία, a cause, is usually intended in a bad sense.

† Literally—"most of the rest of men."—This is a common

νεους, (ὁ δη ὁ γραψαμενος η̄τῑατο  
 young-men, (with-which indeed the accuser charged  
 αυτον,) ἦν φανερος παυων τους τῶν-συνοντων  
 him,) was manifest stopping these of-his-companions  
 εχοντας πονηρας επιθυμιας, τουτων μεν, δε  
 having evil desires, from-these indeed, and  
 προτρεπων επιθυμεῖν τῆς καλλιστης και  
 inclining-them, to-desire the most-beautiful and  
 μεγαλοπρεπεστατης αρετῆς, ἣ εὔ  
 magnificent virtue, whereby men reputably  
 οικοῦσι πολεις-τε και οικους· Δε πραττων  
 inhabit both-cities and houses: But practising  
 ταῦτα, πῶς ου-ἦν\* αξιος μεγαλῆς τιμῆς  
 these-things, how was-he-not worthy of-great honour  
 τῇ πολει;  
 from-the state?

form in Greek, though scarcely recognized in English. Milton, however, has adopted it in these lines —

“ Adam the goodliest man of men since born  
 His sons, the fairest of her daughters Eve.”

\* This challenge to demonstrate a negative is a very common mode of positive and triumphant assertion with the Greeks.



Ξ Ε Ν Ο Φ Ω Ν Τ Ο Σ

Α Π Ο Μ Ν Η Μ Ο Ν Ε Υ Μ Α Τ Ω Ν

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

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ΚΕΦ. α.

ΠΟΛΛΑΚΙΣ εθαυμασα, τισι ποτε λογοις Αθη-  
ναιους επεισαν οί γραψαμενοι Σωκρατην, ως αξιος  
ειη θανατου τῇ πολει. ἡ μεν γαρ γραφη κατ' αυτοῦ  
τοιαδε τις ἦν· “ Αδικει Σωκρατης, οὐς μεν ἡ πολις  
νομίζει θεους, ου νομιζων, ἑτερα δε καινα δαιμονια  
εισφερων. Αδικει δε, και τους νεους διαφθειρων.”

Πρῶτον μεν οὖν, ως ουκ ενομιζεν, οὐς ἡ πολις  
νομίζει θεους, ποιῶ ποτ' εχρησαντο τεκμηριῳ;  
θυων τε γαρ φανερος ἦν, πολλακις μεν οικoi, πολ-  
λακις δε επι τῶν κοινῶν τῆς πολεως βωμῶν. και  
μαντικῇ χρωμενος ουκ αφανης ἦν· διετεθρυλλητο  
γαρ, ως φαιη Σωκρατης, το δαιμονιον ἑαυτῷ σημαι-  
νειν. ὁθεν δη και μαλιστα μοι δοκοῦσιν αυτον  
αιτιασασθαι καινα δαιμονια εισφερειν. Ὁ δε ουδεν



καινοτερον εισεφερε τῶν αλλων, ὅσοι, μαντικην νομιζοντες, οἰωνοῖς τε χρῶνται και φημαιοι και συμβολοις και θυσιαις. οὗτοι τε γαρ ὑπολαμβάνουσιν, ου τους ορνίθας, ουδε τους απαντῶντας ειδεναι τα συμφεροντα τοῖς μαντευομενοις, αλλα τους θεους δια τουτων αυτα σημαινειν· κακεῖνος\* οὕτως ενομιζεν. αλλ' οἱ μεν πλείστοι φασιν ὑπο τε τῶν ορνιθων και τῶν απαντῶντων αποτρεπεσθαι τε και προτρεπεσθαι. Σωκρατης δε ὡσπερ εγινωσκεν, οὕτως ελεγε. το δαιμονιον γαρ εφη σημαινειν· και πολλοῖς τῶν ξυνοντων προηγορευε, τα μεν ποιεῖν, τα δε μη ποιεῖν, ὡς τοῦ δαιμονιου προσημαινοντος. και τοῖς μεν πειθομενοις αυτῷ συνεφερε, τοις δε μη πειθομενοις μετεμελε. καιτοι τις ουκ αν ὁμολογησειεν, αυτον βουλεσθαι μητ' ηλιθιον, μητ' αλαζονα φαινεσθαι τοῖς συν-οῦσιν; εδοκει δ' αν αμφοτερα ταῦτα, ει προαγορευων ὡς ὑπο θεοῦ φαινομενα, εἴτα ψευδομενος εφαινετο. δῆλον οὖν, ὅτι ουκ αν προελεγεν, ει μη επιστευεν αληθευσειν. ταυτα δε τις αν αλλῳ πιστευσειεν η θεῷ; πιστευων δε θεοῖς, πῶς ουκ εἶναι θεους ενομιζεν; αλλα μην εποιει και ταδε προς τους επιτηδειους· τα μεν γαρ αναγκαῖα συνεβουλεψε και πραττειν, ὡς ενομιζεν αριστ' αν πραχθῆναι· περι δε τῶν αδηλων, οπως αν αποβησοιτο, μαντευσομενους επεμπεν, ει ποιητεα.

Και τους μελλοντας οικους τε και πολεις καλῶς οι-

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\* This frequency of contraction is a distinguishing characteristic of the Attic dialect.

κησιν, μαντικῆς εφη προσδεῖσθαι. Τεκτονικον μεν γαρ, η χαλκευτικον, η γεωργικον, η ανθρωπων αρχικον, η τῶν τοιουτων εργων εξεταστικον, η λογιστικον, η οικονομικον, η στρατηγικον γενεσθαι, παντα τα τοιαῦτα μαθηματα και ανθρωπου γνωμη αῖρετεα ενομιζεν εἶναι. Τα δε μεγαιστα τῶν εν τουτοις, εφη, τους θεους ἑαυτοῖς καταλειπεσθαι, ὧν ουδεν δῆλον ειναι τοῖς ανθρωποις. ουτε γαρ τῷ καλῶς αργον φυτευσαμενῳ δῆλον, ὅστις καρπωσεται· ουτε τῷ καλῶς οικιαν οικοδομησαμενῳ δῆλον, ὅστις οικησει· ουτε τῷ στρατηγικῷ δῆλον, ει συμφερει στρατηγεῖν· ουτε τῷ πολιτικῷ δῆλον, ει συμφερει τῆς πολεως προστατεῖν· ουτε τῷ καλην γημαντι, ἵνα ευφραινηται, δῆλον, ει δια ταυτην ανιασεται· ουτε τῷ δυνατους εν τῇ πολει κηδεστας λαβοντι δῆλον, ει δια τουτους στερησεται τῆς πολεως.

Τους δε μηδεν τῶν τοιουτων οιομενους εἶναι δαιμονιον, αλλα παντα τῆς ανθρωπινης γνωμης, δαιμονῶν εφη· δαιμονῶν δε και τους μαντευομενους, ἃ τοις ανθρωποις εδωκαν οἱ θεοι μαθοῦσι διακρινειν· οἷον, ει τις επερωτωη, ποτερον επισταμενον ἡνιοχεῖν επι ζεῦγος λαβεῖν κρεῖττον, η μη επισταμενον· η ποτερον επισταμενον κυβερνῶν επι την ναῦν κρεῖττον λαβεῖν, η μη επισταμενον· η ἃ εξεστιν αριθμησαντας, η μετρησαντας, η στησαντας ειδεναι· τους τα τοιαῦτα παρα τῶν θεῶν πυνθανομενους αθεμιστα ποιεῖν ἡγεῖτο· εφη δε δεῖν, ἃ μεν μαθοντας ποιεῖν εδωκαν οἱ θεοι, μανθανειν· ἃ δε μη δῆλα τοῖς ανθρωποις εστι, πειρᾶσθαι δια μαντικῆς παρα τῶν θεῶν πυν-

Ξανέσθαι· τους θεους γαρ, οἷς αν ὤσιν ἱλεψ, σημαινειν.

Αλλα μην εκείνος γε αιι μεν ἦν εν τῷ φανερω· πρωῒ τε γαρ εις τους περιπατους και τα γυμνασια ηρει, και πληθουσης αγορᾶς εκεῖ φανερος ἦν, και το λοιπον αιι τῆς ἡμερας ἦν ὅπου πλειστοις μελλοι συνεσεσθαι· και ελεγε μεν ὡς το πολυ, τοῖς δε βουλομενοις ἐξῆν ακουειν. Ουδεις δε πωποτε Σωκρατους ουδεν ασεβες ουδε ανοσιον ουτε πραττοντος εἶδεν, ουτε λεγοντος ηκουσεν· ουδε γαρ περι τῆς τῶν παντων φυσεως, ἥπερ τῶν αλλων οἱ πλεῖστοι, διελεγετο, σκοπῶν, ὅς ος ὁ καλουμενος ὑπο τῶν σοφιστῶν κοσμος εχει, και τισιν αναγκαις ἐκαστα γιγνεται τῶν ουραنيων· αλλα και τους φροντιζοντας τα τοιαῦτα μωραινοντας απεδεικνυε. Και πρωτον μεν αυτῶν εσκοπει, ποτερα ποτε νομισαντες ἱκανῶς ηδη τᾶνθρωπινα\* ειδεναι, ερχονται επι το περι τῶν τοιουτων φροντιζειν, η τα μεν ανθρωπινα παρεντες, τα δαιμονια δε σκοποῦντες, ἡγοῦνται τα προσηκοντα πραττειν. Εθαυμαζε δε, ει μη φανερον αυτοῖς εστιν, ὅτι ταῦτα ου δυνατον εστιν ανθρωποις ευρεῖν· επει και τους μεγιστον φρονοῦντας επι τῷ περι τουτων λεγειν ου ταῦτα δοξαζειν αλληλοις, αλλα τοῖς μαινομενοις ὁμοιως διακεῖσθαι προς αλληλους. Τῶν τε γαρ μαινομενων τους μεν ουδε τα δεινα δεδιεναι, τους δε και τα μη

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\* Although we commonly omit the sign of a smooth vowel, as well as the grave and acute accents, it seems necessary to retain this apostrophe when two words are contracted into one.

φοβερα φοβεῖσθαι· και τοῖς μεν ουδ' εν οχλῳ δοκεῖν  
αισχρον εἶναι λεγειν η ποιεῖν οτιοῦν, τοῖς δε ουδ'  
εξιτητεον εις ανθρωπους εἶναι δοκεῖν· και τους μεν  
ουθ' ἱερον ουτε βωμον ουτε αλλο τῶν θειων ουδεν  
τιμᾶν, τους δε και λιθους και ξυλα τα τυχοντα και  
θηρια σεβεσθαι· τῶν τε περι τῆς τῶν παντων φυσεως  
μεριμνῶντων τοῖς μεν δοκεῖν ἐν μονον το ον εἶναι,  
τοῖς δε απειρα το πλήθος· και τοῖς μεν αι κινεῖσθαι  
παντα, τοῖς δε ουδεν αν ποτε κινηθῆναι· και τοῖς  
μεν παντα γιγνεσθαι τε και απολλυσθαι, τοῖς δε ουτ'  
αν γενεσθαι ποτε ουδεν, ουτε απολεσθαι. Εσκοπει  
δε περι αυτῶν και ταδε· ἄρ', ὡσπερ οἱ τᾶνθρωπεια  
μανθανοντες ἡγοῦνται τοῦθ', ὅ τι αν μαθωσιν,  
ἐαυτοῖς τε και τῶν αλλων ὅτῳ αν βουλωνται,  
ποιησειν, οὔτω και οἱ τα θεία ζητοῦντες νομιζουσιν,  
επειδαν γνῶσιν αἷς αναγκαις ἐκαστα γιγνεται, ποιη-  
σειν, ὅταν βουλωνται, και ανεμους και ὕδατα και  
ῥας και ὅτου αν αλλου δεωνται τῶν τοιουτων ; η  
τοιούτο μεν ουδεν ουδ' ελπιζουσιν, αρκεῖ δ' αυτοῖς  
γνῶναι μονον, ἥ τῶν τοιουτων ἐκαστα γιγνεται.  
Περι μεν οὖν τῶν ταῦτα πραγματευομενων τοιαῦτα  
ελεγεν. Αυτος δε περι τῶν ανθρωπειων αι διελε-  
γετο, σκοπῶν, τι ευσεβες, τι ασεβες· τι καλον, τι  
αισχρον· τι δικαιον, τι αδικον· τι σωφροσυνη, τι  
μανια· τι ανδρια, τι δειλια· τι πολις, τι πολιτικος·  
τι αρχη ανθρωπων, τι αρχικος ανθρωπων· και περι  
τῶν αλλων, ἃ τους μεν ειδοτας ἡγεῖτο καλους και  
αγαθους εἶναι, τους δε αγνοοῦντας ανδραποδωδεις  
αν δικαιως κεκλησθαι.

Ὅσα μὲν οὖν μὴ φανερός ἦν ὅπως ἐγίγνωσκέν, οὐδὲν θαυμαστόν, ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι τοὺς δίκαστας· ὅσα δὲ πάντες ᾗδεσαν, θαυμαστόν, εἰ μὴ τούτων ἐνεθυμηθήσαν. Βουλευσας γὰρ ποτε, καὶ τὸν βουλευτικὸν ὅρκον ὁμοσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλευσεῖν, ἐπιστατῆς ἐν τῷ δήμῳ γενομένος, ἐπιθυμησαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννεα στρατηγούς μὶα ψήφῳ ἀποκτεῖναι πάντας, οὐκ ἠθελήσεν ἐπιψηφισαί, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ περὶ πλείονος ἐποίησατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, καὶ φυλαξασθαι τοὺς ἀπειλοῦντας. Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνομιζεν ἀνθρώπων, οὐχ ὅν τροπὸν οἱ πολλοὶ νομίζουσιν. οὗτοι μὲν γὰρ οἰοῦνται, τοὺς θεοὺς τὰ μὲν εἶδεναι, τὰ δὲ οὐκ εἶδεναι· Σωκράτης δ' ἡγεῖτο πάντα μὲν θεοὺς εἶδεναι, τὰ τε λεγόμενα καὶ πραττομένα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρῆναι, καὶ σημαινεῖν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν, ὅπως ποτε ἐπεισθήσαν Ἀθηναῖοι, Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδὲν ποτε οὐτ' εἰποντα οὐτε πραξάντα, τοιαῦτα δὲ καὶ λεγόντα καὶ πραττοντα περὶ θεῶν, οἷα τις ἀν καὶ λέγων καὶ πραττων εἴη τε καὶ νομιζοίτο εὐσεβεστάτος.

## ΚΕΦ. β.

Θαυμαστον δε φαινεται μοι και το πεισθῆναι τινας, ὥς Σωκρατης τους νεους διεφθειρεν, ὅς, ωρος τοῖς -  
ειρημενοῖς, πρῶτον μεν ἀφροδισιων και γαστρος παντων ἀνθρωπων ἐγκρατεστατος ἦν· εἴτα προς χειμῶνα και θερους και παντας πονους καρτερικωτατος· ἐτι δε προς το μετριων δέισθαι πεπαιδευμενος οὕτως, ὥστε πανυ μικρα κεκτημενος πανυ ῥαδιως εχειν ἀρκοῦντα. Πῶς οὖν, αὐτος ων τοιοῦτος, ἀλλους αν η ἀσεβεῖς η παρανομους η λιχνους η ἀφροδισιων ἀκρατεῖς η προς το πονεῖν μαλακους ἐποίησεν ; ἀλλ' ἐπαυσε μεν τουτων πολλους, ἀρετῆς ποιησας ἐπιθῦμεῖν, και ἐλπιδας παρασχων, αν ἑαυτῶν ἐπιμελῶνται, καλους και ἀγαθους ἐσεσθαι. Καιτοι γε ουδε πωποτε ὑπεσχετο διδασκαλος εἶναι τουτου· ἀλλα τῷ φανερος εἶναι τοιοῦτος ων, ἐλπίζειν ἐποiei τους συνδιατριβοντας ἑαυτῷ, μιμουμενους ἔκείνον τοιουσδε γενησεσθαι. Ἀλλα μην και τοῦ σωματος αὐτος τε ουκ ἡμελει, τους τε ἀμελοῦντας ουκ ἐπρηνει. το μεν οὖν ὑπερεσθιοντα ὑπερπονεῖν ἀπεδοκιμαζε, το δε, ὅσα γ' ἡδεως ἡ ψυχη δεχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκιμαζε· ταυτην γαρ την

ἔξιν ὑγίεινῃν τε ἱκανῶς εἶναι, καὶ τὴν τῆς ψυχῆς ἐπιμελείαν οὐκ ἐμποδίζειν εἶπε. Ἀλλ' οὐ μὴν θρυπτικός γε, οὐδὲ ἀλαζονικός ἦν, οὐτ' ἀμπεχονῆ, οὐθ' ὑποδεσσεῖ, οὐτε τῇ ἀλλῇ διαίτῃ. οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς συνόντας ἐποιεῖ· τῶν μὲν γὰρ ἀλλῶν ἐπιθυμιῶν ἐπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπραττετο χρήματα. Τούτου δ' ἀπεχομένους ἐνομιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβανόντας τῆς ὁμιλίας μισθὸν ἀνδραποδίστας ἑαυτῶν ἀπεκαλεῖ, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι, διαλεγέσθαι παρ' ὧν ἀν λαβοῖεν τὸν μισθόν. Ἐθαυμάζε δὲ, εἰ τις, ἀρετὴν ἐπαγγέλλομενος, ἀργυρίον πραττοίτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κτήσαμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενομένος καλὸς κακὰς τῷ τα μέγιστα εὐεργετήσαντι μὴ τὴν μέγιστην χάριν ἔξοι. Σωκράτης δὲ ἐπηγγειλάτο μὲν οὐδενὶ πώποτε τοιοῦτον οὐδεν'· ἐπίστευε δὲ τῶν ξυνόντων αὐτῷ τοὺς ἀποδεξάμενους, ἅπερ αὐτὸς ἐδοκιμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλοῖς φίλους ἀγαθοὺς ἐσεσθαι. Πῶς ἀν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους; εἰ μὴ ἀρα ἡ τῆς ἀρετῆς ἐπιμελεία διαφθορά ἐστιν.

Ἀλλὰ, νῆ Δία, ὁ κατηγορὸς εἶπε, ὑπερορᾶν ἐποιεῖ τῶν καθεστῶτων νόμων τοὺς συνόντας, λέγων ὥς μωρῶν εἶη τοὺς μὲν τῆς πόλεως ἀρχοντας ἀποκυαμοῦ καθιστᾶσθαι, κυβερνήτην δὲ μηδὲνα θέλῃν κεχρῆσθαι κυαμευτῷ, μηδὲ τεκτονί, μηδ' αὐλητῇ, μηδ' ἐπ' ἀλλὰ τοιαῦτα, ἃ πολλῶν ἐλαττονας βλάβας ἁμαρτανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἁμαρτανο-

μενων· τους δε τοιουτους λογους επαιρειν εφη τους νεους καταφρονεῖν τῆς καθεστωσης πολιτειας, και ποιεῖν βιαιους. Εγω δ' οἶμαι τους φρονησιν ασκουντας, και νομιζοντας ικανους εσεσθαι τα συμφεροντα διδασκειν τους πολῖτας ἡκιστα γιγνεσθαι βιαιους, ειδοτας ὅτι τῇ μεν βια προσεισιν εχθραι και κινδῦνοι, δια δε τοῦ πειθειν ακινδύνως τε και μετα φιλιας τα αυτα γιγνεται. οἱ μεν γαρ βιασθεντες ὡς αφαιρεθεντες μισοῦσιν, οἱ δε πεισθεντες ὡς κεχαρισμενοι φιλοῦσιν. Ουκ οὖν τῶν φρονησιν ασκουντων το βιαζεσθαι, αλλα τῶν ισχυν ανευ γνωμης εχοντων τα τοιαῦτα πραττειν εστιν. Αλλα μην και συμμαχων ὁ μεν βιαζεσθαι τολμῶν δεοιτ' αν ουκ ολιγων, ὁ δε πειθειν δυναμενος, ουδενος· και γαρ μονος ἡγοῖτ' αν δυνασθαι πειθειν· και φονευειν δε τοῖς τοιουτοις ἡκιστα συμβαινει· τις γαρ αποκτεῖναι τινα βουλοιτ' αν μᾶλλον, η ζῶντι πειθομενω χρῆσθαι;

Αλλ', εφη γε ὁ κατηγορος, Σωκρατει ὁμιλητα γενομενω, Κριτιας τε και Αλκιβιαδης πλείστα κακα την πολιν εποιησατην· Κριτιας μεν γαρ τῶν εν τῇ ολιγαρχια παντων πλεονεκτιστατος τε και βιαιοτατος εγενετο, Αλκιβιαδης δε αὖ τῶν εν τῇ δημοκρατια παντων ακρατεστατος και ὑβριστοτατος. Εγω δ', ει μεν τι κακον εκεινω την πολιν εποιησατην, ουκ απολογησομαι· την δε προς Σωκρατην συνουσιαν αυτοῖν, ὡς εγενετο, διηγησομαι. Εγενεσθην μεν γαρ δη τω ανδρε τουτω φυσει φιλοτιμοτατω παντων Αθηναιων, βουλομενω τε παντα δι' ἑαυτῶν πραττεσθαι, και παντων ονομαστοτατω γενεσ-



θαι. ἤδεσαν δὲ, Σωκρατην ἀπ' ἐλαχιστων μὲν χρημάτων αὐταρκεστάτα ζῶντα, τῶν ἡδονῶν δὲ πασῶν ἐγκρατεστάτον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρωμένον ἐν τοῖς λόγοις ὅπως βουλοίτο. Ταῦτα δὲ ὁρῶντε, καὶ οὔτε οἷω προειρησθόν, ποτερον τις αὐτῷ φῆ τοῦ βίου τοῦ Σωκρατοῦς ἐπιθυμησαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν, ορεξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομισαντε, εἰ ὁμιλησάτην ἐκείνῳ, γενεσθαι αὐτῷ ἱκανωτάτῳ λεγείν τε καὶ πράττειν; Ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ δίδοντος αὐτοῖν ἢ ζῆν ὅλον τὸν βίον, ὥσπερ ζῶντα Σωκρατην ἰώρων, ἢ τεθνάναι, ἐλεσθαι αὐτῷ μᾶλλον τεθνάναι. Δηλῶ δ' ἐγενεσθῆν ἐξ ὧν ἐπραξάτην· ὥς γὰρ ταχίστα κρείττονε τῶν συγγιγνομένων ἡγήσασθῆν εἶναι, εὐθύς ἀποπηδήσαντε Σωκρατοῦς ἐπραττετῆν τὰ πολιτικά, ὧν περὶ ἐνεκα Σωκρατοῦς ὠρεχθητῆν.

Ἴσως οὖν εἶποι τις αὐτῷ πρὸς ταῦτα, ὅτι χρῆν τὸν Σωκρατην μὴ προτερον τὰ πολιτικά διδάσκειν τοὺς συνοῦντας ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν, ἥ περ αὐτοὶ ποιοῦσιν ἅ διδάσκουσι, καὶ τῷ λόγῳ προσβιβαζοντας. Οἶδα δὲ καὶ Σωκρατην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν καὶ γαθὸν ὄντα, καὶ διαλεγόμενον καλλίστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Οἶδα δὲ κακείνῳ σωφρονοῦντε, ἐστὲ Σωκρατεὶ συνηστήν, οὐ φοβούμενῳ μὴ ζημιοῖντο ἢ παιοῖντο ὑπὸ Σωκρατοῦς, ἀλλ' οἰομένῳ τότε, κρατίστον εἶναι τοῦτο πράττειν.

Ἴσως οὖν εἰποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἀδίκος γενοίτο, οὐδὲ ὁ σωφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν, ὧν μαθησὶς ἐστίν, ὁ μαθὼν ἀνεπιστημῶν ἂν ποτε γενοίτο· Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω· ὁρῶ γάρ, ὥσπερ τὰ τοῦ σώματος ἐργὰ τοὺς μὴ τὰ σώματα ἀσκοῦντας οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἐργὰ τοὺς μὴ τὴν ψυχὴν ἀσκοῦντας οὐ δυναμένους. οὐτε γάρ, ἃ δεῖ, πράττειν, οὐτε, ὧν δεῖ, ἀπεχεσθαι δύνανται. Διὸ καὶ τοὺς νύεις οἱ πατέρες, καὶ ὧσι σωφρόνες, εἰργουσιν ὁμῶς ἀπὸ τῶν πονηρῶν ἀνθρώπων, ὥς τὴν μὲν τῶν χρηστῶν ὁμίλιαν ἀσκήσιν οὔσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, καταλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὁ τε λέγων,

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλα διδάξεται· ἣν δὲ κακοῖσι  
Συμμιγερς, ἀπολεῖς καὶ τὸν εὐντα νοον·

καὶ ὁ λέγων,

Ἀντάρ ἀνὴρ ἀγαθὸς τότε μὲν κακὸς, ἀλλοτὲ δ' ἐσθλός.

Καγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μετρῷ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι ληθὴν ἐγγιγνομένην. Ὅταν δὲ τῶν νοητικῶν λόγων ἐπιλαθῇται τίς, ἐπιλελησται καὶ ὧν ἡ ψυχὴ πασχούσα τῆς σωφροσύνης ἐπιθυμεῖ· τούτων δὲ ἐπιλαθομένον οὐδὲν θαυμαστόν καὶ τῆς σωφροσύνης ἐπιλαθεσθαι. Ὅρῶ δὲ καὶ τοὺς εἰς φιλοπο-

σιαν προαχθέντας, και τους εις ερωτας εκκυλισθέντας, ἥττον δυναμενους τῶν τε δεοντων επιμελεῖσθαι, και τῶν μη δεοντων απεχεσθαι. πολλοι γαρ και χρηματων δυναμενοι φειδεσθαι, πριν ερᾶν, ερασθεντες ουκ επι δυνανται· και τα χρηματα καταναλωσαντες, ὧν προσθεν απειχοντο κερδῶν, αισχρα νομιζοντες εἶναι, τουτων ουκ απεχονται. Πῶς οὖν ουκ ανδεχεται σωφρονησαντα προσθεν, αὔθις μη σωφρονεῖν, και δικαια δυνηθεντα πραττειν, αὔθις αδυνατεῖν ; Παντα μεν οὖν εμοι γε δοκεῖ τα καλα και τα αγαθα ασκητα εἶναι, ουχ ἥκιστα δε σωφροσυνη· εν τῷ γαρ αυτῷ σωματι συμπεφυτευμεναι τῇ ψυχῇ αἰ ἡδοναι πειθουσιν αυτην μη σωφρονεῖν, αλλα την ταχιστην ἑαυταῖς τε και τῷ σωματι χαριζεσθαι.

Και Κριτίας δη και Αλκιβιαδης, ἕως μεν Σωκρατει συνηστην, εδυνασθην, εκεινῳ χρωμενω συμμαχῳ, τῶν μη καλῶν επιθυμιῶν κρατεῖν· εκεινου δ' απαλλαγεντε, Κριτίας μεν φυγων εις Θετταλιαν, εκεῖ συνην ανθρωποις ανομιᾳ μᾶλλον η δικαιοσυνη χρωμενοις· Αλκιβιαδης δ' αὖ δια μεν καλλος ὑπο πολλῶν και σεμνῶν γυναικῶν θηρωμενος, δια δυναμιν δε την εν τῇ πολει και τοῖς συμμαχοις ὑπο πολλῶν και δυνατῶν κολακευειν ανθρωπων διαθρυπτομενος, ὑπο δε τοῦ δήμου τιμῳμενος, και ῥαδιως πρωτευων, ὡσπερ οἱ τῶν γυμνικῶν αγωνων αθληται ῥαδιως πρωτευοντες αμελοῦσι τῆς ασκησεως, οὕτω καὶ κεῖνος ημελησεν αὐτοῦ. Τοιουτων δε συμβαντων αυτοῖν, και ωγκωμενω μεν επι γενει, επηρμενω δ' επι πλουτῳ, πεφυστημενω δ' επι δυναμει, διατεθρυμμενω δε ὑπο

πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τοῖσι διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ Σωκράτους γεγνονοτε, τί θαυμαστόν, εἰ ὑπερηφάνῳ ἐγενεσθῆν; Εἵτα, εἰ μὲν τί ἐπλημμελησατήν, τοῦτο Σωκράτην ὁ κατηγοροῦς αἰτιάται; ὅτι δὲ νέῳ οὔτε αὐτῷ (ἦν ἱκανὰ καὶ ἀγνωμονεσ-  
τατῷ καὶ ἀκρατεστάτῳ εἰκὸς εἶναι,) Σωκράτης πα-  
ρεςχε σωφρονε, οὐδενὸς ἐπαινοῦ δοκεῖ τῷ κατηγορῷ  
ἀξίος εἶναι; Οὐ μὲν τα γὰρ ἀλλὰ οὕτω κρίνεται· τίς  
μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαρίστης, τίς δὲ ἄλλος  
διδασκαλὸς ἱκανοὺς ποιήσας τοὺς μαθητάς, εἰς πρὸς  
ἄλλους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει  
τοῦτο; τίς δὲ πατήρ, εἰς ὁ παῖς αὐτοῦ συνδιατρι-  
βῶν τῷ σωφρῶν ἢ, ὕστερον δὲ ἄλλῳ τῷ συγγενο-  
μένος πονηρὸς γενῆται, τὸν προσθεν αἰτιάται; ἀλλ'  
οὐχ ὅσῳ ἂν παρὰ τῷ ὕστερῳ χερῶν φαίνεται, το-  
σοῦτῳ μᾶλλον ἐπαινεῖ τὸν προτερον; ἀλλ' οἱ γὰρ  
πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παιδῶν  
πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, εἰς αὐτοὶ σω-  
φρονῶσιν. Οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρί-  
νειν· εἰ μὲν αὐτὸς ἐποιεῖ τί φαῦλον, εἰκοτῶς ἂν  
ἐδοκεῖ πονηρὸς εἶναι· εἰ δὲ αὐτὸς σωφρονῶν διετελεῖ,  
πῶς ἂν δίκαιως τῆς οὐκ ἐνουσης αὐτῷ κακίας αἰτίαν  
ἔχοι;

Ἀλλ' εἰ καὶ μὴδὲν αὐτὸς πονηρὸν ποιῶν, ἐκείνους  
φαῦλα πράττοντας ὁρῶν ἐπὶ ηἰνεί, δίκαιως ἂν ἐπετι-  
μᾶτο. Κρίτιαν μὲν τοίνυν αἰσθανόμενος ἀφροδισίων  
ἀκρατῆ οὐκ ἂν, ἀπετρεπε, φασκῶν ἀνελευξερὸν τε εἶναι,  
καὶ οὐ πρεπον ἀνδρὶ καλῷ καὶ ἀγαθῷ / Εἰς ὧν δὲ καὶ  
ἐμίσει τὸν Σωκράτην ὁ Κρίτιας, ὥστε καὶ, ὅτε τῶν

Τριακοντα ὦν νομοθετης μετα Χαρικλεους εγενετο, απεμνημονευσεν αὐτῷ και εν τοῖς νομοις εγραψε, λογων τεχνην μη διδασκειν, επηρεαζων εκεινῳ, και ουκ εχων ὅπῃ επιλαβοιτο, αλλα το κοινῇ τοῖς φιλοσοφοις ὑπο τῶν πολλῶν επιτιμωμενον επιφερων αὐτῷ, και διαβαλλων προς τους πολλους..... ουτε γαρ εγωγε αυτος τοῦτο πωποτε Σωκρατους ηκουσα, ουτ' αλλου φασκοντος ακηκοεναι ησθομην.—Εδηλωσε δε· επει γαρ οἱ Τριακοντα πολλους μεν τῶν πολιτῶν και ου τους χειριστους απεκτεινον, πολλους δε προετρεποντο αδικεῖν, εἶπε που ὁ Σωκρατης, ὅτι θαυμαστον οἱ δοκεῖ εἶναι, ει τις, γενομενος βοῶν αγελης νομευς, και τας βοῦς ελαττους τε και χειρους ποιῶν, μη ὁμολογοιη κακος βουκολος εἶναι· ετι δε θαυμαστοτερον, ει τις, προστατης γενομενος πολεως, και ποιῶν τους πολῖτας ελαττους και χειρους, μη αισχυνοιτο, μηδ' οιοιτο κακος εἶναι προστατης τῆς πολεως. Απαγγελθεντος δε αὐτοῖς τουτου, καλεσαντες ὁ τε Κριτίας και ὁ Χαρικλῆς τον Σωκρατην, τον τε νομον εδεικνυτην αὐτῷ και τοῖς νεοις απειπετην μη διαλεγεσθαι. Ὁ δε Σωκρατης επηρετο αυτω, ει εξειη πυνθανεσθαι, ει τι αγνοοῖτο τῶν προηγορευμενων. Τω δ' εφατην. Εγω τοινυν, εφη, παρεσκευασμαι μεν πειθεσθαι τοῖς νομοις· ὅπως δε μη δι' αγνοιαν λαθω τι παρανομησας, τοῦτο βουλομαι σαφῶς μαθεῖν παρ' ὑμῶν, ποτερον την τῶν λογων τεχνην συν τοῖς ορθῶς λεγομενοις εἶναι νομιζοντες, η συν τοῖς μη ορθῶς, απεχεσθαι κελευετε αὐτῆς. Ει μεν γαρ συν τοῖς ορθῶς, δῆλον ὅτι αφεκτεον ειη τοῦ

ορθῶς λεγείν· εἰ δὲ συν τοῖς μὴ ορθῶς, δῆλον ὅτι πειρατεον ορθῶς λεγείν. Καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ, Ἐπειδὴ, εἶπε, ὦ Σωκράτες, ἀγνοεῖς, ταδε σοι εὐμαθεστερα ὄντα προαγορευόμεν, τοῖς νεοῖς ὅλως μὴ διαλεγέσθαι. Καὶ ὁ Σωκράτης, Ἴνα τοίνυν, εἶπε, μὴ ἀμφιβολὸν ἦ, ὥς ἄλλο τι ποιῶ ἢ τα προηγορευμένα, ὅρισάτε μοι μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς, Ὅσου περ, εἶπε, χρόνου βουλευεῖν οὐκ ἐξεστίν, ὥς οὐπω φρονιμοὶς οὔσι· μὴδὲ σὺ διαλεγού νεωτεροῖς τριακοντα ἐτῶν. Μὴδὲ, ἀν τι ὠνῶμαι, εἶπε, ἢν πωλῇ νεωτερός τριακοντα ἐτῶν, ἐρωμαι ὅποσου πωλεῖ; Ναι τα γε τοιαῦτα, εἶπε ὁ Χαρικλῆς· ἀλλὰ τοι σὺ γε, ὦ Σωκράτες, εἰωθας, εἰδὼς πῶς ἐχει, τα πλεῖστα ἐρωτᾷν· ταῦτα οὖν μὴ ἐρωτά. Μὴδ' ἀποκρινώμαι οὖν, εἶπε, ἀν τις με ἐρωτῶν ταχὺ ἐξετάσῃ, ποῦ οἰκεῖ Χαρικλῆς; ἢ, ποῦ ἐστὶ Κριτίας; Ναι τα γε τοιαῦτα, εἶπε ὁ Χαρικλῆς. Ὁ δὲ Κριτίας, Ἀλλὰ τῶνδε τοι σε ἀπεχεσθαι, εἶπε, δεήσει, ὦ Σωκράτες, τῶν σκυτεῶν καὶ τῶν τεκτονῶν καὶ τῶν χαλκεῶν· καὶ γὰρ οἶμαι αὐτοὺς ἤδη κατατετριφθαι διαθρυλλουμένους ὑπο σοῦ. Οὐκοῦν, εἶπε ὁ Σωκράτης, καὶ τῶν ἐπομένων τουτοῖς, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναι μα Δί', εἶπε ὁ Χαρικλῆς, καὶ τῶν βουκολῶν γε· εἰ δὲ μὴ, φυλαττοῦ, ὅπως μὴ καὶ σὺ ἐλαττοὺς τὰς βοῦς ποιήσῃς. Ἐνθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει. Οἷα μὲν οὖν ἡ συνουσία ἐγένονοι Κριτία πρὸς Σωκράτην, καὶ ὥς


εἶχον προς ἀλλήλους, εἰρηται. Φαινην δ' αν εγωγε, μηδενι μηδεμιαν εἶναι παιδευσιν παρα τοῦ μη αρεσκοντος. Κριτίας δε και Αλκιβιαδης, ουκ αρεσκοντος αυτοῖς Σωκρατους, ὠμίλησατην, ὃν χρονον ὠμίλειτην αυτῷ, ἀλλ' ευθυς ἐξ αρχῆς ὠρμηκοτε προεσταναι τῆς πολεως· ετι γαρ Σωκρατει συνοντες ουκ αλλοις τισι μᾶλλον επεχειρουν διαλεγεσθαι η τοῖς μαλιστα πραττουσι τα πολιτικα. Λεγεται γαρ, Αλκιβιαδην, πριν εικοσιν ετῶν εἶναι, Περικλεῖ επιτροπῳ μεν οντι ἑαυτοῦ προστατη δε τῆς πολεως, τοιαδε διαλεχθῆναι περι νομων. Ειπε μοι, φαναι, ῶ Περικλεις, εχοις αν με διδαξαι, τι εστι νομος; Παντως δηπου, φαναι τον Περικλεα. Διδαξουν δη προς τῶν ζεῶν, φαναι τον Αλκιβιαδην· ὡς εγωγ' ακουων τινῶν επαινουμενων, ὅτι νομιμοι ανδρες εισιν, οἶμαι μη αν δικαιως τουτου τυχεῖν τοῦ επαινου τον μη ειδοτα, τι εστι νομος. Αλλ' ουδεν τι χαλεποῦ πραγματος επιθυμεῖς, ὦ Αλκιβιαδη, φαναι τον Περικλεα, βουλομενος γνῶναι τι εστι νομος· παντες γαρ οὔτοι νομοι εισιν, οὐς το πλῆθος συνελθον και δοκιμασαν εγραψε, φραζον ἅ τε δεῖ ποιεῖν και ἅ μη. Ποτερον δε τὰγαθα νομισαν δεῖν ποιεῖν, η τα κακα; Τὰγαθα, νη Δια, φαναι, ὦ μειρακιον, τα δε κακα, ου. Εαν δε μη το πλῆθος, ἀλλ', ὡσπερ ὅπου ολιγαρχια εστιν, ολιγοι συνελθοντες γραψωσιν, ὅ τι χρη ποιεῖν, ταῦτα τι εστι; Παντα, φαναι, ὅσα γ' αν το κρατοῦν τῆς πολεως βουλευσαμενον ἅ χρη ποιεῖν γραψη, νομος καλεῖται. Και αν τυραννος οὔν κρατῶν τῆς πολεως γραψη τοῖς πολῖταις, ἅ χρη ποιεῖν, και ταῦτα νομος εστι; Και

ὅσα τυραννος αρχων, φαναι, γραφει, και ταῦτα νομος καλεΐται. Βια δε, φαναι, και ανομια τι εστιν, ὦ Περικλεις; ἄρ' ουχ ὅταν ὁ κρειττων τον ἡττω μη πεισας, αλλα βιασαμενος αναγκαση ποιεῖν ὁ τι αν αυτῷ δοκῇ; Εμοι γε δοκεῖ, φαναι τον Περικλεα. Και ὅσα αρα τυραννος μη πεισας τους πολῖτας αναγκαζει ποιεῖν γραφων, ανομια εστι; Δοκεῖ μοι, φαναι τον Περικλεα· ανατιθεμαι γαρ τοι, ὅσα τυραννος μη πεισας γραφει, νομον εἶναι. Ὅσα δε οἱ ολιγοι τοῖς πολλοῖς μη πεισαντες αλλα κρατοῦντες γραφουσι, ποτερον βιαν φῶμεν, η μη φῶμεν εἶναι; Παντα μοι δοκεῖ, φαναι τον Περικλεα, ὅσα τις μη πεισας αναγκαζει τινα ποιεῖν, ειτε γραφων, ειτε μη, βια μάλλον η νομος εἶναι. Και ὅσα αρα το πᾶν τλήθος κρατοῦν τῶν τα χρηματα εχοντων, γραφει μη πείσαν, βια μάλλον η νομος αν ειη; Μαλα τοι, φαναι τον Περικλεα, ὦ Αλκιβιαδη· και ἡμεῖς τηλικούτοι οντες, δεινοι τα τοιαῦτα ἡμεν· τοιαῦτα γαρ και εμελετῶμεν και εσοφιζομεθα, οἷα περ και συ νῦν εμοι δοκεῖς μελετᾶν. Τον δε Αλκιβιαδην φαναι· Ειθε σοι, ὦ Περικλεις, τοτε συνεγενομην, ὅτε δεινοτατος σαυτοῦ ταῦτα ἦσθα. Επει τοινυν ταχιστα τῶν πολιτευομενων ὑπελαβον κρειττονες εἶναι, Σωκρατει μεν ουκ ετι προσῆεσαν, (ουτε γαρ αυτοῖς αλλως ηρεσκεν· ειτε προσελθοιεν, ὑπερ ὧν ἡμαρτανον ελεγχομενοι ηχθοντο) τα δε τῆς πολεως επραττον, ὧνπερ ἐνεκεν και Σωκρατει προσῆλθον. Αλλα Κριτων τε Σωκρατους ἦν ὁμιλητης, και Χαιρεφων, και Χαιρεκρατης, και Ἑρμοκρατης, και Σιμμιας, και Κεβης, και



Φαιδωνδης, και αλλοι, οί εκεινω συνῆσαν, ουχ ἵνα δημηγορικοι η δικανικοι γενοιντο, αλλ', ἵνα καλοι τε κἀγαθοι γενομενοι, και οικῳ και οικεταῖς και οικείοις και φίλοις και πολει και πολῖταις δυναιντο καλῶς χρῆσθαι. και τουτων ουδεις, ουτε νεωτερος ουτε πρεσβυτερος ων, ουτ' εποιησε κακον ουδεν, ουτ' αιτιαν εσχεν.

Αλλα Σωκρατης γ', εφη ὁ κατηγορος, τους πατερας προπηλακίζειν εδιδασκε, πειθων μεν τους συνοντας αυτῷ, σοφωτερους ποιεῖν τῶν πατερων, φασκων δε, κατα νομον εξεῖναι παρανοιας ἔλονται και τον πατερα δῆσαι, τεκμηριῳ τουτω χρωμενος, ὡς τον αμαθεστερον ὑπο τοῦ σοφωτερου νομιμον ειη δεδεσθαι. Σωκρατης δε τον μεν αμαθιας ἐνεκα δεσμευοντα δικαιως αν και αυτον ψετο δεδεσθαι ὑπο τῶν επισταμενων ἃ μη αυτος επισταται· και τῶν τοιουτων ἐνεκα πολλακις εσκοπει, τι διαφερει μανιας αμαθια· και τους μεν μαινομενους ψετο συμφεροντως αν δεδεσθαι και αυτοῖς και τοῖς φίλοις, τους δε μη επισταμενους τα δεοντα δικαιως αν μανθανειν παρα τῶν επισταμενων. Αλλα Σωκρατης γε, εφη ὁ κατηγορος, ου μονον τους πατερας, αλλα και τους αλλους συγγενεῖς εποιει εν ατιμια εἶναι παρα τοῖς αυτῷ συνοῦσι, λεγων, ὡς ουτε τους καμνοντας ουτε τους δικαζομενους οί συγγενεῖς ωφελοῦσιν, αλλα τους μεν οί ιατροι, τους δε οί συνδικεῖν επισταμενοι. Εφη δε, και περι τῶν φίλων αυτον λεγειν, ὡς ουδεν οφελος ευνους εἶναι, ει μη και ωφελεῖν δυνησονται· μονους δε φασκειν αυτον αξιους εἶναι τιμῆς τους ειδοντας τα

δεοντα, και ἐρμηνεῦσαι δυναμενους. αναπειθοντα οὖν τους νεους αυτον, ὡς αυτος ειη σοφωτατος τε και αλλους ἱκανωτατος ποιῆσαι σοφους, οὕτω διατιθεναι τους αὐτῷ συνοντας, ὥστε μηδαμοῦ παρ' αυτοῖς τους αλλους εἶναι προς ἑαυτον. Ἐγω δε αυτον οἶδα μεν και περι πατερων τε και τῶν αλλων συγγενῶν και περι φιλων ταῦτα λεγοντα· και προς τουτοις γε, ὅτι, τῆς ψυχῆς ἐξελθουσης, εν ἧ μονη γινεται φρονησις, το σῶμα τοῦ οικειοτατου ανθρωπου την ταχιστην ἐξενεγκαντες αφανιζουσιν. Ἐλεγε δε, ὅτι και ζῶν ἕκαστος, ἑαυτοῦ, ὁ παντων μαλιστα φιλεῖ, τοῦ σωματος ὁ τι αν αχρεῖον ἦ και ανωφελες, αυτος τε αφαιρεῖ και αλλῶ παρεχει· αυτοι τε γαρ αὐτῶν ονυχας τε και τριχας  τυλους αφαιροῦσι, και τοῖς ιατροῖς παρεχουσι μετα πονων τε και αλγηδονων και αποτεμνειν και αποκτειν, και τουτου χαριν οιονται δεῖν αυτοῖς και μισθον τινειν· και το σιαλον εκ τοῦ στοματος αποπτουουσιν ὡς δυνανται πορρώτατω, διοτι ωφελεῖ μεν ουδεν αυτους ενον, βλαπτει δε πολυ μᾶλλον. Ταῦτα μεν οὖν ελεγεν, ου τον μεν πατερα ζῶντα κατορυττειν διδασκων, ἑαυτον δε κατατεμνειν· αλλ' επιδεικνυων, ὅτι το αφρον ατῖμον εστι. και παρεκαλει επιμελεῖσθαι τοῦ ὡς φρονιμωτατον εἶναι και ωφελιμωτατον, ὅπως, εαν τε ὑπο πατρος εαν τε ὑπο αδελφοῦ εαν τε ὑπ' αλλου τινος βουληται τιμᾶσθαι, μη, τῷ οικεῖος εἶναι πιστευων, αμελῇ, αλλα πειράται, ὑφ' ὧν αν βουλοιτο τιμᾶσθαι, τουτοις ωφελιμος εἶναι.

Ἐφη δ' αυτον ὁ κατηγορος και τῶν ενδοξοτατων

ποιητῶν εκλεγομενον τα πονηροτατα, και τουτοις  
μαρτυριοις χρωμενον, διδασκειν τους συνοντας  
κακουργους εἶναι και τυραννικους· Ἡσιοδου μεν το,

Εργον δ' ουδεν ονειδος, αεργειη δε τ' ονειδος,

τοῦτο δη λεγειν αυτον, ὡς ὁ ποιητης κελευοι μηδενος  
εργου μητε αδικου μητε αισχροῦ απεχεσθαι, αλλα  
και ταῦτα ποιεῖν επι τῷ κερδει. Σωκρατης δ' επει  
διωμολογησατο, το μεν εργατην εἶναι, ωφελιμον τε  
ανθρωπῳ και αγαθον εἶναι, το δε αργον, βλαβερον  
τε και κακον, και το μεν εργαζεσθαι, αγαθον, το δε  
αργεῖν. κακον· τους μεν αγαθον τι ποιοῦντας  
εργαζεσθαι τε εφη, και εργατας εἶναι· τους δε  
κυβευοντας η τι ἄλλο πονηρον και επιζημιον  
ποιοῦντας αργους απεκαλει. Εκ δε τουτων ορθῶς  
αν εχοι το

Εργον δ' ουδεν ονειδος, αεργειη δε τ' ονειδος.

Το δε Ὅμηρου εφη ὁ κατηγορος πολλακις αυτον  
λεγειν, ὅτι Οδυσσευς

Ὀντινα μεν βασιλῆα και εξοχον ανδρα κιχειη,  
Τονδ' αγανοῖς επεεσσιν ερητυσασκε παραστας·  
Δαιμονί', ου σε εοικε κακον ὡς δειδισσεσθαι,  
Αλλ' αυτος τε καθησο, και αλλους ἰδρυε λαους.  
Ὀν δ' αὖ δημου τ' ανδρα ἰδοι, βοοωντα τ' εφευροι,  
Τον σκηπτρῳ ελασασκεν, ὁμοκλησασκε τε μυθῳ·  
Δαιμονί', ατρεμας ἦσο, και αλλων μῦθον ακουε,  
Οἱ σεο φερτεροι εισι· συ δ' απτολεμος και αναλκις,  
Ουτε ποτ' εν πολεμῳ εναριθμιος, ουτ' ενι βουλῇ.

Ταῦτα δη αυτον εξηγεῖσθαι, ὡς ὁ ποιητης επαινοιη

παιεσθαι τους δημοτας και πενητας. Σωκρατης δ' ου ταῦτ' ελεγεν (και γαρ ἑαυτον οὔτω γ' αν ωετο δεῖν παιεσθαι,) αλλ' εφη, δεῖν τους μητε λογω μητε εργω ωφελιμους οντας, και μητε στρατευματι μητε πολει μητε αυτῷ τῷ δημῳ, ει τι δεοι, βοηθεῖν ἱκανους, αλλως τ' εαν προς τουτω και θρασεῖς ὦσι, παντα τροπον κωλυεσθαι, κἂν πανυ πλουσιοι τυγχανωσιν οντες. Αλλα Σωκρατης γε, τᾶναντια τουτων, φανερος ἦν και δημοτικος και φιλανθρωπος ων· εκείνος γαρ πολλους επιθυμητας και αστους και ξενους λαβων, ουδενα πωποτε μισθον τῆς συνουσιας επραξατο, αλλα πᾶσιν αφθονως επηρκει τῶν ἑαυτοῦ· ὧν τινες μικρα μερη, παρ' εκεινου προῖκα λαβοντες, πολλοῦ τοῖς αλλοις επωλουν, και ουκ ἦσαν, ὡσπερ εκείνος, δημοτικοι· τοῖς γαρ μη εχουσι χρηματα διδοναι ουκ ηθελον διαλεγεσθαι. Αλλα Σωκρατης γε και προς τους αλλους ανθρωπους κοσμον τῇ πολει παρεῖχε, πολλῷ μᾶλλον η Λιχας τῇ Λακεδαιμονιων, ὅς ονομαστος επι τουτω γεγονε· Λιχας μεν γαρ ταῖς γυμνοπαιδιαις τους επιδημοῦντας εν Λακεδαιμονι ξενους εδειπνιζε· Σωκρατης δε, δια παντος τοῦ βιου τα ἑαυτοῦ δαπανῶν, τα μεγαιστα παντας τους βουλομενους ωφελει· βελτίους γαρ ποιῶν τους συγγιγνομενους απεπεμπεν.

Εμοι μεν δη Σωκρατης, τοιοῦτος ων, εδοκει τιμῆς αξιος εἶναι τῇ πολει μᾶλλον η θανατου· και κατα τους νομους δε σκοπῶν αν τις ταῦθ' εύροι. Κατα γαρ τους νομους εαν τις φανερος γενηται κλεπτων η λωποδυτῶν η βαλαντιοτομῶν η τοιχωρυχῶν η

ανδραποδιζομενος η ιεροσϋλῶν, τουτοις θανατος  
εστιν ἡ ξημια· ὧν ἐκεῖνος παντων ανθρωπων πλεῖσ-  
τον ἀπεῖχεν. Αλλα μην τῇ πολει γε ουτε πολεμου  
κακῶς συμβαντος, ουτε στασεως, ουτε προδοσιας,  
ουτε αλλου κακοῦ ουδενος πωποτε αιτιος εγενετο.  
Ουδε μην ιδια γε ουδενα πωποτε ανθρωπων ουτε  
αγαθῶν ἀπεστερησεν, ουτε κακοῖς περιεβαλεν· ἀλλ'  
ουδ' αιτιαν τῶν ειρημενων ουδενος πωποτ' εσχε.  
Πῶς οὖν ενοχος αν ειη τῇ γραφῇ; ὅς αντι μεν τοῦ  
μη νομιζειν θεους, (ὥς εν τῇ γραφῇ εγεγραπτο,) φανερος ἦν  
θεραπευων τους θεους μαλιστα τῶν  
αλλων ανθρωπων· αντι δε τοῦ διαφθειρειν τους  
νεους, (ὁ δη ὁ γραψαμενος αυτον ητιᾶτο,) φανερος ἦν  
τῶν συνοντων τους πονηρας επιθυμιας εχοντας  
τουτων μεν παυων, τῆς δε καλλιστης και μεγαλο-  
πρεπεστατης ἀρετῆς, ἥ πολεις τε και οικους εὖ  
οικοῦσι, προτρεπων επιθυμεῖν· ταῦτα δε πραττων,  
πῶς ου μεγαλης ἀξιος ἦν τιμῆς τῇ πολει;

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1. Let the student of the *Latin* language commence with the **FABLES OF PHÆDRUS** ; and by the aid of the *Interlinear Translation* and *Notes*, make himself thoroughly master of the sense of each Fable in the *single Latin text* ; — so thoroughly, as to be able, not only to render the original, word for word, into English sentences, but also, when examined without the Book, to give the English for each Latin word, and again the Latin for each English, unassisted by the connection of the story.

2. Having acquired from Phædrus a considerable number of common Latin words, without attempting their grammatical analysis, let him proceed, in exactly the same manner, with the First Book of OVID'S **METAMORPHOSES**, which will make a large addition to his vocabulary in words of less common use. The reading of this Book should be accompanied with the study of the *Accidence*, as given in the **LONDON LATIN GRAMMAR**. Taking small portions at a time, as, for instance, the first declension of Nouns with the first lesson of Ovid, the student should remark what words in the lesson appear to correspond in form to any of those cases, — and so on, till the distinction of the *Parts of Speech* is clearly understood, and the Tables of Declension are learned by heart.

3. The regular inflections of the language being thus acquired from the examples in the Grammar, — let him take up the First Book of VIRGIL'S **ÆNEID**, and after construing the Latin text, as in Phædrus and Ovid, according to the *Interlinear Translation*, — let him learn to analyse each sentence from the supplementary volume of **PARSING LESSONS** ; which will enable him, not only to

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assign every word in each lesson to its proper part of speech, but to give a full description of its peculiar modification, if inflected from its simple form. In this stage of his course, he will derive great benefit from frequently *altering* the signs and forms of nouns and verbs in the *Single English Version*, so as to require the use of different cases, tenses, &c. of the same Latin word, — an exercise which will give him complete power over the *Inflections* of the language.

4. Let him now proceed with CÆSAR'S INVASION OF BRITAIN; and accompany each reading with a small portion of the Latin *Syntax* in the same manner as he accompanied Ovid with the *Accidence* of the Grammar. This will gradually render him familiar with the *Construction* of the language. The style of the Commentaries is remarkably easy of construction, and therefore peculiarly adapted for this exercise; which is further facilitated by the rules of Syntax, in the London Latin Grammar, being principally exemplified from this Part of Cæsar, and the Book of Virgil's *Æneid* already analysed. — After finishing Cæsar, he should recur to the Virgil, which he before used only as a praxis of *inflexion*, and make himself master of the *construction* by the rules of Syntax, and also of the *scanning* of each line, by the rules of Prosody.

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